

The Eyes of the Golden Hall

~ A Newsletter of The Center for Human Awakening ~

September 2023 Newsletter

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FROM THE EDITOR'S HEART

I am excited about this edition of our newsletter. The theme is *'The Stories We Tell Ourselves.'* We go through life with the imprint of stories forming and shaping our lives. Most of us are never aware of these stories we tell ourselves. Yet, our liberation may be found in an awareness of what these stories are and, then, choosing to change the story or let the story go all together. This newsletter purposefully contains articles that are a blend of lived experience and grounded spiritual teaching.

Our Founder, Richard Harvey, starts this newsletter off with a piece from his book *Your Essential Self: The Inner Journey to Authenticity and Spiritual Enlightenment.* The excerpt is appropriately titled 'Personal Stories.' Richard introduces us to how we create the stories of our life, what can be done to examine these stories, and how, if we choose, we can liberate ourselves from our stories. I then share a lived experience of recently becoming aware of a 'story' I had been telling myself all my life, my decision to change my story, and what I did to change that story.

The next article uses excerpts from Sacred Attention Therapy (SAT) Online Training lectures to summarize each of the SAT core elements as tools to help us examine our stories. The seven core elements of SAT are: family beliefs; life statements; emotional-behavioral patterns; emotional suppression; sub-personalities; characters strategies; and the Central Character Dynamic.

We finish this edition of our newsletter with two beautiful excerpts from Richard's book *Your Essential Self.* Both articles speak of what is beyond our personal stories. We learn of the liberation possible in moving beyond our stories and about realizing our True Self.

The theme for our next newsletter (January 2024) will be 'the expansive energy of love.' If you would like to contribute to our January newsletter, reach out to us at info@centerforhumanawakening.com.

Please take a moment to review the 'Soulful Sharings' at the end of this newsletter with news about what's new and upcoming at the Center, as well as links to a plethora of resources. Let us know what you think. Write to us at info@centerforhumanawakening.com.

~ Robert Meagher, Editor

THEMED ARTICLES

1. Personal Stories, by Richard Harvey

On the inner journey we are the adventurer, the explorer, the voyager to inner realms, the traveler who finds joy and fulfillment in discovering the new, moving on, never staying still; a spirit in movement, in search of the spontaneous, and open to whatever comes. But inevitably experience calcifies into the record of memory, legend, and personal mythology that creates a personal story.

We constantly revive our personal history by recounting it to relatives, friends, and new acquaintances. Explanations followed by resentments, frustrated accounts, and tales of modesty and glory, boasting and self-aggrandizement, disillusionment and injustice project our self- image, so the person receiving the desired impression can behave as we want them to, think about us as we want them to, and assume and expect what we want them to.

The story of our life seems to have accrued in layers of experience, a series of events and periods of development, an unfolding narrative. As we retell our personal story, both inwardly and outwardly, we compound our narrative and invent a sequence of personal stories. We are, as the Buddhists would say, perpetually “creating beings.” Spinning our individual narrative, we create the life of “a somebody” defined by relationships and conditions. We may be someone who is beaten or thwarted by the world – a failure or a victim. We may be someone who is successful, fortunate, fulfilled. We may be someone who is burdened with duty and responsibility or someone who doesn’t really fit in or feel a part of anything. The permutations are endless and unique to each person. We all have a story that defines who we are; we all have a story to tell.

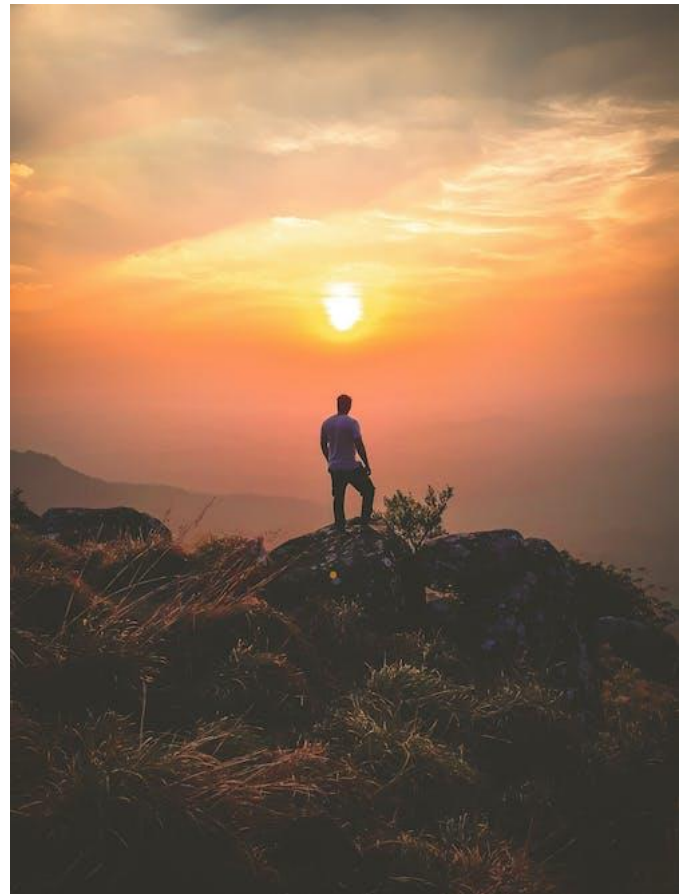


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But how fixed are our stories? Our personal narratives depend, not only on circumstances and events, but also on the perspective from which we view them. *How* we look at experience dictates the experience itself. And how we remember creates the stories we tell, and believe, about ourselves. If we think we are separate from what happens to us, we see life as a duality because there is always a subject (me) and an object (what happens to me). Alternatively, if we think of ourselves as part of life, then we see unity and connectedness between “me” and events.

Negative experiences can have positive outcomes. A near death experience can lead to a spiritual awakening; the loss of a highly-paid job can enable someone to do what they always wanted to do. Positive experiences can have negative outcomes. A whirlwind romance leads to an early marriage, but ends in an acrimonious divorce; a financial windfall leads to a life of excess, ill health, and an early death. The nature of our perception is changeable; the experiences defined by our perceptions are never truly fixed, but merely how we see them at the time.

Mostly we see things from the driving seat of our ego. In Greek mythology, Sisyphus cheated death but was condemned to roll a huge stone up a hill for eternity. When the stone reached the top it was driven back and rolled down to the bottom of the hill where Sisyphus's task began all over again. The hell of Sisyphus resembles our enslavement to our personal stories. Sisyphus needs only stop and make the decision never to roll the stone up the hill again, but he is condemned to keep it rolling. Like Sisyphus, we seem doomed to re-enact our stories, producing the same series of emotional, physical, and mental reactions unless we stop and refuse to roll out our character any longer.

When we are unaware, our behavior is automatic and habitual. Instead of stopping and reflecting, we become fixed, consistent, and imprisoned by the character we have created. We are attached to a mass of personal habits which support our creation. We imprison ourselves in these limitations and call it suffering.

Our small sense of self thrives on limitation and even when we attempt to shed our old habits it counters our efforts by imposing its will in order to avoid change. We want to change but change is beyond our personal will. We cannot force change, but we can create the conditions for change to enter our lives, through openness, surrender, and grace. Change is all around us, always happening; we are in a sea of it. All we need do is create the right conditions and wait.

Some life events challenge the limitations of our character and make us look deeper into how we see ourselves and others. Such life events may even take us to the very edge of our resistance to change. They reveal the power of habit and fixedness and directly challenge our ego control and personal narrative.

This is the story of my Indian friend Abhisar. These events took place in the mid-Seventies. I was in my early twenties and had just begun inner work. I was re-assessing my life, letting go of old friendships, and feeling a lack of connection to those around me. For me, as for many others of my generation, my journey to India was a voyage of personal discovery.



Photo Credit: pexels.com - Gantas Vaiciulenas

I met Abhisar on a bus traveling from Bombay to Goa. The bus was crammed to bursting point with people, luggage, and livestock. We rattled along the mountain roads, stopping at every road-side shrine for the driver to make offerings to the gods for our safe passage. It was mid-July – the monsoon season – so the temperature was humid and unbearably hot. Perspiring heavily, I was sitting shoulder-to-shoulder with a young Indian dressed in a white nylon shirt. He smelled powerfully of cheap after-shave. As the bus made its erratic progress along the uneven roads and we jogged together on the red plastic seats, his head rolled over onto my chest and he began to snore. After a while he awoke, straightened himself and, turning to me, asked if I smoked *bidis* – a cheap hand-made cigarette that is common in India. I told him that I smoked one occasionally. The bus continued to jog along for a half hour or more.

Turning to me again he asked, “Should I offer you one?”

“If you’d like to,” I replied, perplexed and charmed by the slow pace of the conversation.

We smoked *bidis* together silently for a while, then he asked me where I came from.

“London,” I replied. He asked innocently whether I knew his relations who also lived there. I explained the size of England’s capital and he told me that his name was Abhisar and that he worked as an estate agent in Bombay. We chatted and, after a while, the bus stopped for a meal break in a tiny rural village that served as a pit stop for the journey. I made my way to an empty table in the café and ate a plate of spicy vegetables, raita, and chapatis. Just as I finished, a lurid pink and green desert, the kind you only find in Indian cuisine, arrived at my table unordered. Looking around, I found Abhisar beaming and hailing me from across the room. I raised my spoon in thanks and ate the sugary pudding. When we re-entered the bus he declared, “Now you are my friend!”

I stayed in a remote spot, a little jungle enclave behind the beach away from the town. I had no transport and received many visits from my new friend. He always brought me a useful gift and showed concern for my welfare. I, however, was unable to take the friendship seriously. I was young and suspicious. I wanted to know what he wanted from me. Unaffected, he continued to treat me as his life-long friend.

Just before I was due to return to England rumors began to circulate that Bombay airport had burnt down in an accidental fire and anxious speculation spread among the foreign visitors in my area. We didn’t know whether to believe the reports or not. As usual my friend turned up with just what I needed – a copy of the daily newspaper. The news confirmed the rumors, but the news had been somewhat exaggerated. The airport control tower had been destroyed in the fire, but the rest of the airport was intact. However, all international flights were cancelled, thousands of people were stranded, and many of them were camped out in the airport lounges.

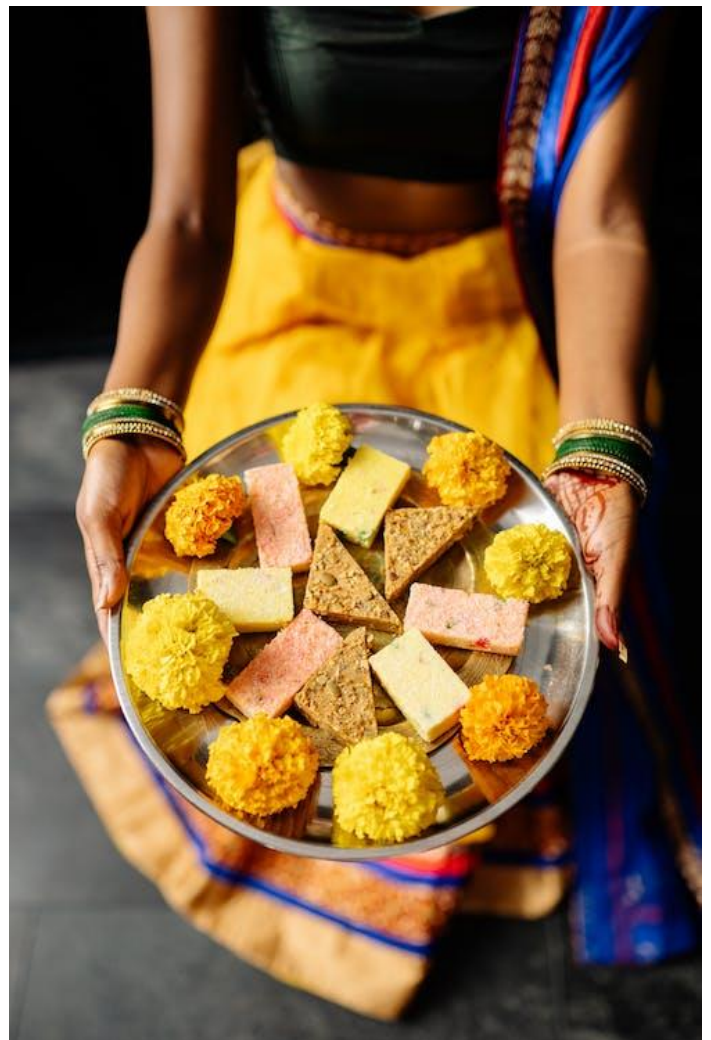


Photo Credit: pexels.com - Yan Krukau

The length of time it would take to repair the damage and reschedule the flights was uncertain – this was, after all, India.

Abhisar continued to be attentive. I received his gifts and concern unbelievably and mistrustfully until I left Goa. I was unable to make sense of his singular devotion to me until some years later when I read Robert A Johnson’s story of an Indian friendship. In its genesis it startlingly resembled my own. Johnson explains that if you want to make friends with someone in India you edge up beside them and wait. After a long period of time a token invitation is made (the bidi offer and the pudding) and your acceptance denotes a potentially life-long friendship. You become, as Johnson says, “blood brothers.”

Johnson’s Indian friendship developed further than mine. When he became ill and was hospitalized, his friend, Amba Shankar, slept under his bed. When Johnson’s temperature rose to 104 and he was beginning to lose consciousness, Amba offered to die in his place. Johnson was speechless.

Reading Johnson’s story, I felt strangely bereft even though my brief friendship with Abhisar had taken place two decades before. But the inability of my youthful character to recognize and trust the genuineness of my Indian friend’s open declarations of friendship revealed my own limitations. I would have dearly loved a true friend, but when one presented himself so transparently I looked straight through him because my thoughts and fears were in the way.

As we reveal our stories to ourselves and others, a new clarity dawns inside us and with it comes a new freedom. As we become familiar with our personal narrative, we see how we cling to it out of fear. We notice things we hadn’t seen before and understand more. We have to work backwards to make a new sense of the world. We see how we have masked our feelings of futility through compulsive “doing” and avoided life in all its spontaneous, uncertain creations; how we have preferred to talk, conceptualize and “do” rather than simply “be”; how we have fallen into habitual and numbing familiarity; how we have felt desire and lack and made survival our modest aim and compulsive focus. When we become separate from existence, life becomes our enemy. Our fixed selves abhor the natural flow of change until we truly see ourselves.

[This article is an excerpt from the book ‘Your Essential Self: The Inner Journey to Authenticity and Spiritual Enlightenment.’ See <https://www.therapyandspirituality.com/books/your-essential-self.html>]



~ Richard Harvey, Founder of The Center for Human Awakening ~

2. Changing The Stories We Have Told Ourselves, by Robert Meagher

I grew up in the Canadian Maritime Provinces, Nova Scotia specifically. Food, and eating, was a big part of the culture in the Maritimes. At least that was my experience, and a big part of the story I told myself about my relationship with food.

The house I grew up in saw the main door of the house enter into the kitchen. This was not an uncommon characteristic of houses in the Maritimes at the time. Where most homes today have a foyer, many homes in the Maritimes at the time saw the visitor or occupant enter the kitchen when entering the house. This lent itself to food being a central part of the culture of growing up in the Maritimes. When company would pop in for a visit, everyone would gather around the kitchen table to gab and socialize. It didn't take long for food to appear on the table and for eating to commence.

I grew up in an era when wasting food was particularly frowned upon (when hasn't it been!). Even if I wasn't hungry, which was rare, I would still be encouraged to eat. "There are children starving in the world. Eat up!"...I can't tell you how many times I heard those words. It was also very important to my mother that the children had plenty to eat; so there was always plenty of food around. And having a second helping was customary, sometimes a third serving, if for no other reason to demonstrate to my mom that I liked her cooking.

The above, brief description of some aspects of the food culture I grew up in unconsciously fed an elaborate story that I fabricated about food and my relationship to food. It wasn't until my 30s that I began to even be aware of this story I had told myself.

I suppose I was one of the lucky ones. Even though my eating habits were overindulgent at the least, I wasn't always overweight. Most of my family members were, however. Furthermore, the image of a 'healthy' person was obscured by a cultural story that plump, some might say fat, overweight people were indeed healthy, despite every known scientific journal and dietary guideline suggesting otherwise. A slim person was not considered a healthy person—not enough meat on their bones!

As I moved into my 30s, I became more aware of healthier eating habits and began to change my relationship to food. But, as the saying goes, ... "old habits (or 'stories') die hard."



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As I moved through my 40s, and into my 50s, I learned to eat a healthier diet. I found that a vegetarian-oriented diet was very beneficial and improved my overall health. I was introduced to new ways of thinking about my relationship to food and what it meant to be healthy for my body type.

One of the aspects of my relationship with food that stayed with me throughout my 40s and early 50s, however, was a cyclical pattern of weight gain and loss throughout the year. I would typically gain 10-15 lbs over the winter months, sometimes more, only to lose the weight throughout the spring and summer months. I can remember accepting this story as normal, after having been told many times that gaining weight in the winter was a good thing—to ‘put some fat on the bones’ for the long, harsh winter ahead. This story was a leftover (pun intended) from my early years growing up in the Maritimes. It was something I accepting as normal. Yet, I began questioning that story as I moved into my 50s.

I became tired of the annual weight fluctuation. I learned about the physiology of weight gain and loss and learned that the process of weight gain and loss can take its toll on the body. Interestingly, its harder on the internal organs when the body loses weight than when it gains weight (the exception might be when quickly gaining excessive amounts of weight). Which is why those engaging in weight loss programs are generally encouraged to lose weight at a slow, steady rate—it’s easier on the body.

This past January, typically the time of year I begin to pack on those pounds, I decided I was going to try and stop the habitual, cyclical pattern of weight gain over the winter months. In addition to the stories I had imbibed from early childhood mentioned previously, there was another cultural story I became acutely aware of...and that is, once men and women hit their 50s, it’s typical to gain weight, and very difficult to lose weight. As the story goes, our metabolism slows down as we age and our ability to burn calories does also. I set out to throw all my personal and cultural stories out the window and transform my relationship with food once and for all, and for good!

So far, so good. I’ve maintained my weight, even lost a few pounds, at a time of year when I have always gained weight (at least that’s been the pattern for the past 20+ years). I’ve managed to change my story about the food I eat, my relationship to the food I eat, and my body image and structure. I feel healthier and liberated.

So, let’s review the stories I’ve changed:

First, overindulgent eating, some might call it emotional eating, is not the norm and it is not healthy for me. It is not how I want to relate to food. So, I changed my overindulgent eating story. I no longer overindulge when it



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comes to food. I eat modestly, and slowly, and see food as a critical, nutritional component of my overall health and wellbeing, rather than something that will make me feel better emotionally.

Second, being thin and lean, not underweight, but thin and lean, is not unhealthy. I had lived my life on the edge of being overweight for so long that I didn't question it. I changed my story. I am currently sitting right in the middle of the recommended weight range for my age, height, and body structure.

Third, I had accepted cyclical/seasonal weight gain/loss was normal. It never worked for me, however. That is, it never felt good. So, I am on the path to changing that story too. I am the same weight in March as I was in the middle of summer. This is new territory for me; and I love it! It feels good.

Lastly, I had accepted that gaining weight when in your 50s was normal and that losing weight in your 50s was just too difficult, if not impossible. I've changed that story. With simple, moderate lifestyle changes, I've showed myself that this story was false. I can lose weight in a healthy way in my 50s.

The experience has been an eye-opening journey through the stories I have created and about re-writing those stories. While this article has focused on food, diet, and health as the storyline, the principal at play here is far reaching and touches every aspect of our lives. We create elaborate stories about ourselves that we may never be aware of. And the stories we create become so engrained in us that most never, ever realize what these stories are and, more importantly, that we can change them.

If there's an aspect of your life you aren't happy with, give yourself the gift of contemplation about the story you have created about that aspect of your life. Then, change the story. You can do it. You're worth it!



Robert Meagher: is Co-Founder of The Center for Human Awakening. Robert has been ordained as an Interfaith Minister and Certified as a SAT Therapist (Level 1 and Level 2).

3. SAT—Tools To Help You Examine Your Stories, by Richard Harvey and Robert Meagher

Over the past couple of years, I have been blessed with an increasing awareness of the role stories play in our lives. Specifically, the stories we tell ourselves about ourselves. This growing awareness is the coalescing of decades of living these stories, spiritual study and teachings, and psychotherapy study and practice.

Sacred Attention Therapy (SAT) is uniquely positioned to help us examine our stories through the seven core elements of SAT: family beliefs; life statements; emotional-behavioral patterns; emotional suppression; sub-personalities; characters strategies; and the central character dynamic. This article uses excerpts from SAT Online Training lectures to summarize each of the SAT core elements as tools to help us examine our stories.

Family Beliefs

Family beliefs are the primary paradigm for how we relate to others and to life. Family beliefs are drawn from our experience of the family we were born into, particularly our first models—our parents.

Family beliefs are the shared and collective judgments and prejudices that appear in a family grouping. The family in this context is usually biological in origin—the so-called nuclear family—though today it often includes step-siblings and partners who may not be biological parents, but who relate to the children as parents and primary carers. The family atmosphere is the experience we "breathed" in and it was, at least in part, the result of the concepts and beliefs held by the family.

Family beliefs may be shared in the sense of conformed to or they may be rebelled against. Either way we are interested in them in SAT because they reveal our life orientation. It is important to see whether we accept or reject a particular belief, but whichever we choose, it may still become a part of us. In fact, all the collective events, narrative, and fabric of the family become part of our ancestral heritage, even secrets and personal, private thoughts.

Family beliefs are pronouncements about the fabric of life, about human reactions to life events and relationships. They reflect principles and convictions about trust, love, disappointment, certainty, welcoming, belonging, taking risks, dangers, what can be relied on, what is certain to fail – the list seems endless; it is as long as lives themselves and as rich and varied and diverse.



Photo Credit: pexels.com - Askar Abayev

Family beliefs reveal attitudes to right and wrong, to morality, discipline, and effort. They declare what binds the family together, what is of value and what is not. They come from parents, teachers, relatives, friends, and mentors. They arise out of a broad canvas of assumptions and expectations, colored by society, culture, religion, literature, philosophy, psychology, and the prevailing ethos.

Family beliefs may stem from conventional morals, communal values, old adages, common folk wisdom, superstitions, collective wisdom, and cultural notions. They may have a flavor of our national identity, class identity, local identity, and conclusions drawn from the place we perceive we occupy in the world.

Sometimes family beliefs derive from edicts, aphorisms, axioms, mottos, or maxims—common sayings and folklore. They can be sourced in poetry, folk songs, and pop songs, and reinforced in comedy, theater, movies and other forms of popular entertainment.

Our family history is rife with beliefs and conclusions about life. Family history includes a dynamic, a point of view, and a narrative. The interplay of character, events, and fortunes are usually presented with a twist of opinion and prejudice. Rather than simply being with things as they are we tend to judge and criticize and take sides.

Family beliefs arise on the tide of ancestry as one generation after another has impacted, influenced, and affected the next. Prejudices and beliefs are reinforced and strengthened over years, decades, and centuries in the collective unconscious as much as in the family's shared awareness. As much as we appear to know about the origins of our family beliefs, we must in the end understand that the genuine origins are lost far, far back in time.

Life Statements

Life statements are verbal, non-verbal, direct, and implied messages that we received in early childhood. These statements are a combination of how we perceived our experience, how we believed others felt about us, and how we felt about ourselves. Life statements are often extensions of family beliefs that are influenced by the broader community of people we interact with throughout our lives.

Life statements represent the sense we make of the world as children when we are exposed to a dazzling array of sensual, aural, and mental impressions. We are compelled to make some kind of sense of this mixed media of stimulation to ensure our survival. We ask: What is this? What is this world? Who are these people? How should I behave? What is valued here? What is this place where I have come? The answers we arrive at from our experience of the world are life statements.

Life statements may be communicated verbally or non-verbally, conveyed through the physical body, posture and body language, or tone of voice, remembered as a traumatic memory or modelled on a combination of behaviours over time. Non-verbal messages can be particularly influential by conveying powerful unspoken and indirect messages through body tension and appearance, facial expression, and movement.

Some life statements appear as inner voices, often modelled on parental voices in the outer world and consisting of commands, like “Be a good girl,” “You must be careful,” or “Grow up!”

This fluidity calcifies increasingly through later childhood and adolescence. By the twenties our life statements are set in stone as their inherent patterns are re-enacted as repetitive compulsions. Impenetrable and unyielding, we are equipped with a powerful accumulation of assumptions, expectations, and prejudices. They reassure us,

provide us with reference points for behavior and relationships, give comfort and security, as they define and proscribe our understanding and sense of our inner and outer worlds.

Simultaneously, life statements limit us, defining the confines of our aspirations, governing the extent of our personal potential, restricting our capacity, and contracting us in any number of ways through the ego-processes. We may experience inner conflict in relation to these restrictions, as our deep desire for freedom clashes with our instinctive need for safety and security. We may become frustrated as our life continues to unfold in predictable ways.

Life statements single-handedly build a mighty edifice which represents a self-fulfilling prophecy of exactly how life is for us. The comfort zone is set to such a degree that as we progress through inner work we can feel the compelling truth that our entire life has been choreographed, preset so to speak, and the feeling that we are conforming to rehearsed and scripted lines, as in a play, may be unavoidable. The insight that we are merely re-enacting a drama over and over again may be received in a number of ways: anger, sadness, grief.

Life statements are neither good nor bad. They are generally negative and almost universally untrue, wrong, incorrect. Because they are absolute, they allow for no deviation. For example, “I am worthless,” is plain and indisputable. I am not sometimes worthy and at other times worthless. It is a blanket statement: “I am worthless.” This gives us a clue to the mindset that creates these absolute statements. It is the child’s naïve mindset. Children want certainties if they can get them – rules, unshakeable truths, what is unassailable and consistently, reliably true. Through absolutism these statements reflect the felt reality and the experience of childhood.

Life statements reside in the unconscious. We need to be reminded sometimes that unconscious refers to *what we do not know*, because we are not aware, not awake. Dreams, first thoughts, unguarded associations, drawing, writing, or speaking with little or no thought are ways of bringing unconscious material into our consciousness.

So, life statements are beneath consciousness and beyond our awareness (which is generally true of all of the core elements). But the unconscious pervades our lives with its powerful influence. In fact, if it is unconscious it tends to be more powerful than if it is conscious.

These unconscious life statements guide our lives and we almost certainly do not know this. So, we are unaware of their overwhelming influence. Without inner work and a competent therapist to provide guidance, the assumptions and expectations life statements contain tend to remain hidden.



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Emotional-Behavioural Patterns

Emotional-behavioural patterns are how I feel and how I act, usually unconsciously. These patterns are a complex structure that pivots on emotions and actions and shapes our lives. It is the conditioned mechanical nature of humanity.

The whole hollow edifice of the ego-complex is itself a pattern. We behave within these patterns and perceive within them. Our beliefs and our world-view are bounded by them. The ego must impose its pattern on everything compulsively and this is what you are doing. You impose the ego-limitations, ego-contraction, and ultimately ego-patterns on all and everything. You can see it far easier in another. Notice how family, creativity, spirituality—everything participates in the same essential set of beliefs, assumptions, expectations, and contraction. The outer and the inner worlds are similarly imposed on, so that it seems the survival of your ego depends on a kind of fascistic dominance. Everything conforms to my pattern and I will impose it onto everything.



Photo Credit: pexels.com - Andrea Piacquadio

Now our emotional-behavioral patterns—perhaps more than any other of the SAT core elements—provide us with the opportunity to contemplate the nature of the totality. When and only when we are beyond fashioning and imposing pattern are we spiritually surrendered. For this pattern is the outcome of identification, separation, and division – the very essence of the ego-processes.

Emotional-behavioral patterns are habitual and defensive reactions to past events that are projected in the field of present time, so that all that is happening is effectively repetitive, limiting, and ultimately affirming the ego-processes and which comprise a unique and individual pattern of manipulation and unconscious beliefs. We discover our mechanical nature through inner work. Our mechanical behavior is based on the relationship of action to reaction. It is the opposite of response. Our reactions depend on an action that is done to us. Someone else has the power. It is born of the victim mentality. Working and functioning like a machine, we can never be free, only enslaved to a programming that is rooted in the past, an automaton doomed to robotic repetition.

Emotional-behavioral patterns remind us of our mechanical nature. They resemble mechanisms or even puppetry. Because when you start a pattern there is an irresistible compulsion to see it through. It is impossible not to! Like riding a train you buy your ticket and the moment the train leaves the station, the outcome is assured. You enter the initiatory event of an emotional-behavioral pattern and the rest inevitably follows. You seem to be completely helpless.

Emotional-behavioral patterns have the ability to create a great delusion. I am reminded of a scene in the movie, *The Wizard of Oz*, where they discover the little old man working all the levers and creating the great and powerful illusion. When they discover him, he cries pathetically, “Pay no attention to that man behind the curtain!”

Hidden in the mists of illusion, the patterns control our lives as certainly as propaganda, advertising, and education inculcate values and behavior in unthinking, unquestioning individuals. We have to listen to “that man behind the curtain,” to what is really going on, in order to awaken to our emotional-behavioral patterns. Emotional-behavioral patterns have extraordinary power. There is a kind of “magic” in them. They can manifest their inherent expectations so convincingly that not only do the patterns appear to be the wisest way to behave and feel, but they may seem like the only way to behave and feel. Like a self-fulfilling prophecy, they may be so insistent that they make it come true.

Emotional Suppression

Emotional suppression reveals itself in the way we conceal emotions from our awareness and prevent their inner and outer expression by containing them “safely” within an order to protect ourselves. We live in a world where people are emotionally suppressed. First, it has happened to them and, second, they have done it to themselves. No baby, without being subject to family conditioning, suppresses its feelings. Feelings flow because that is their nature. Moreover emotions are intelligent. With emotional expression comes the release of pent-up emotional states leading to release and eventual equilibrium in the human organism. So crying, temper tantrums, tortuous sounds, lamenting, and so on are a powerful and versatile repertoire of ways and means to emotional self-regulation.

When we do not allow these processes of natural release to take place we are affected adversely. Frozen, blocked, inhibited, “held,” contracted, tense – these are just some of the common words used to describe the negative handling of emotions.

As we grow and mature through life, these blocks and contractions in our emotional energy system calcify. We become set in our ways and this setting, this constant repression of the natural release of emotions, begins to show in our bodies, our faces, our breathing, our movements, and overall appearance. It is curious. It is as if, since the feelings have been denied natural expression, they seek and find a way to be revealed. Although you may have concealed emotions for a lifetime, there is no hiding place. Emotions will *out*.

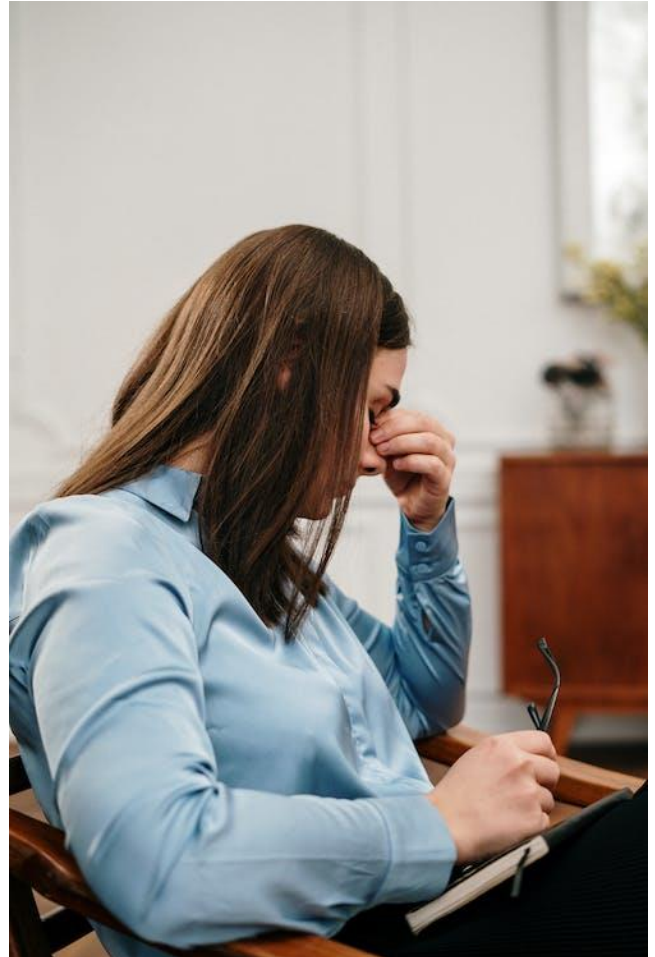


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We feel uncomfortable holding emotions in and denying them outward expression. This strategy doesn't feel any better as it becomes chronic and many of us understand now that disease and terminal illness have an emotional component. Chronic anger and depression have been linked to cancer and coronary heart disease. Chronic emotional stress has been shown to affect how long we live. Sharing emotions in support groups has been shown to prolong survival in terminal cancer patients.

Withheld emotions destroy relationships, make us unhappy with ourselves, prevent us from connecting with positive and life-affirming emotions, and make us preoccupied with negativity. Many or most people's lives are forfeit because of their inability to feel emotions, express emotions, release emotions, and shed chronic emotional states. So, instead of being happy, we suppress our emotions.

Suppressing our emotions has ubiquitous, insidious results. People become addicted to negativity; a certain accepted level of depressed energy, sarcasm, mockery, and scorn masquerade as humor, and the world becomes filled with animosity, projected hostility, paranoia, and disempowerment. People grow resigned to the point of view that since this is how it is there is nothing you can do about it. The world is unhappy; the world is dark and grey. Humanity is unhappy -- unhappy to the degree that when common elation, mundane ecstasy, or spontaneous joy arises, our reference points are disturbed and we are plunged into bewilderment and confusion.

We are addicted to being unhappy, to negativity and depression. It is a great leveller, what you have in common with most of the rest of the human race. Although it forms a consensus for acceptance and belonging, it is easily shaken as the natural state of innate happiness is encouraged.

Many people believe it is wrong to express their emotions. They are ashamed and believe that they should be able to rise above their feeling states. Many think that emotional states arise and if we resist them they will have no adverse affect. The feelings will simply dissipate. They remain ignorant of the repetition and the implications of the repeating of emotional states and unaware that they are suffering inside from a backlog of emotions. Sometimes they are so unaware that the conditions become very grave before they are forced to do anything about it, for example, having a nervous breakdown, a psychotic episode, or a serious panic attack.

Many find it virtuous to suppress emotion as it has a scent of martyrdom about it and not a little heroic quality; as if by disregarding themselves they are somehow contributing to the common good. It is tantamount to the notion that I am not important, I don't count, I don't matter.

Others are afraid of feelings. They have no clear sense of boundaries and are not sure if it is safe to express feelings. They have been parted from any natural and genuine acquaintanceship with feeling for so long that their emotions have been demonized.

Finally, others are simply too busy to pay attention to their emotional life. They sideline it, marginalize it, and the underlying philosophy here is that what you don't see, recognize, or acknowledge cannot hurt you.

Sub-Personalities

Sub-personalities are unconscious aspects of our inner world that collectively comprise our sense of self. Sub-personalities are based on paradigms of behavior, often archetypal in nature, some negative others positive. They serve as a group of partial selves that harmonize or conflict and are involved in decision-making, inner dialogue, and unconscious dynamics.

We appear to others — and usually to ourselves — as a single personality. However, our apparently single personality is made up of several personalities. Out of the inter-dynamics between these sub-personalities we attain some mean average of typology and personality. Think of it like this: the dish of twelve or fifteen different and varied ingredients tastes homogenous, recognizable as curry, as ratatouille, as borscht.

Who we really are is a question that leads us on through levels of increasingly deeper truths, through layers of psycho-spiritual awareness over time to the reality of consciousness itself. What is important at this stage of the search, however, is that we understand the formation of the character self — the crust and strata of personality.

On the personal level, who we are is a gathering, a meeting, and an assortment of introjects, external paradigms, fantasies, self and other images, amalgams of behaviors and qualities, aggregates of experience and attitudes — in total, a chaotic assortment of inner objects comprising the appearance of a single personality and character.

As with any gathering of disparate individuals, for example, a business, creative, or socio-political enterprise, relational dynamics develop. Sub-groupings, supportive grouping, divisive factions, superior elites, collusive groupings, create allegiances, conflicts, sympathies, antinomies, and prejudice. Judgments and partisanship prevail as a complex relational process of familiarizing, standardizing, and conventionalizing unfolds and evolves. Like a family, a sports team, a workgroup, or any collaborative collective, sub-personalities demonstrate the concealed interactions that precede the complex process of creation, leading to the outcome — and in this case the outcome is the personality and character.

The inner system of sub-personalities is largely a direct reflection of subjective experience. Taken as a whole it reflects the mirror-like quality of the human being's inner world. The meetings, conflicts, confluences, and memories of early life are the personal history of the sub-personality images and relationships.

There is however a deeper and more fundamental purpose for the complicated interrelationship and dynamic of sub-personalities. Since sub-personalities are the workings or the composite parts of the personality, they serve the overriding need of early life which is to create an ego-self.

In order to do this we actively practice ego-processes which may be summarized in three steps: identify, separate, and divide. In childhood our principal concern is personal survival and that survival is ensured by our creating a viable, protective ego-self, inwardly demonstrated in the formation of character and outwardly expressed in our experience of personality.

Creating a personal identity is thus the most fundamental, necessary, and crucial activity of childhood. Sub-personalities have a long history. Knowledge and awareness of the inner dynamics of the sub-personalities gives



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you the power to make free choices and personal decisions about the inner world. If a self-critical sub-personality erodes your confidence and prevents you meeting expansive challenges, then arguably that sub-personality must be resisted. The sub-personality may be negotiated with, talked down, banished, or otherwise put in his place. You enter the inner world and interact there clearly with intention to bring about changes and in time transformation.

Character Strategies

Character strategies are our vehicle, how we resist meeting the world through our defences and protect our persona as if it were ourselves. Character strategies are developed through stages of human development up to the age of five and later refined and unconsciously reinforced.

From the moment you are born you are faced with changing conditions. The dynamic between you and life, or your inner and outer worlds, in a state of total dependency, creates the traumas that give rise to character strategies. Character strategies are structured, consistent, reactive patterns to stress, the outcome of the interaction of the growing child's attempts to have his needs satisfied with the ability of his environment to satisfy his needs.

Our understanding of character strategies emerges out of a developmental model of early childhood. This model offers the view that our needs change as we grow, adjust, and develop through changing periods of adaptation, stimulation, and psycho-biological necessity.

As we pass through the stages of early life development, from pre-birth to five, we meet changing conditions and a continuum of changing needs of our environment. According to the depth and power of the trauma experienced in each stage, we will adopt a system of reaction and behavior based on our response to the trauma. This will become our character strategy.

Central Character Dynamic

The central hub of character and personality, and the key to liberation from the ego-processes, the Central Character Dynamic (CCD) is usually only reached after consistent, effective inner work. Following a period of integration and stabilization our inner commitment to transformation decides whether we release ourselves from our attachments to personality and character and emerge in our true nature. This stage of insight is generally followed by the process of forgiveness or the final release from resentment, blame, and guilt which precipitates the essential, radical insight about self and other, followed by the incorporation of all inner parts and the release of limiting attachments and fearful clinging to memory and anticipation. In this way the CCD, the Process of Forgiveness, and the fulfilment of wholeness presage the threshold which leads to second stage awakening.

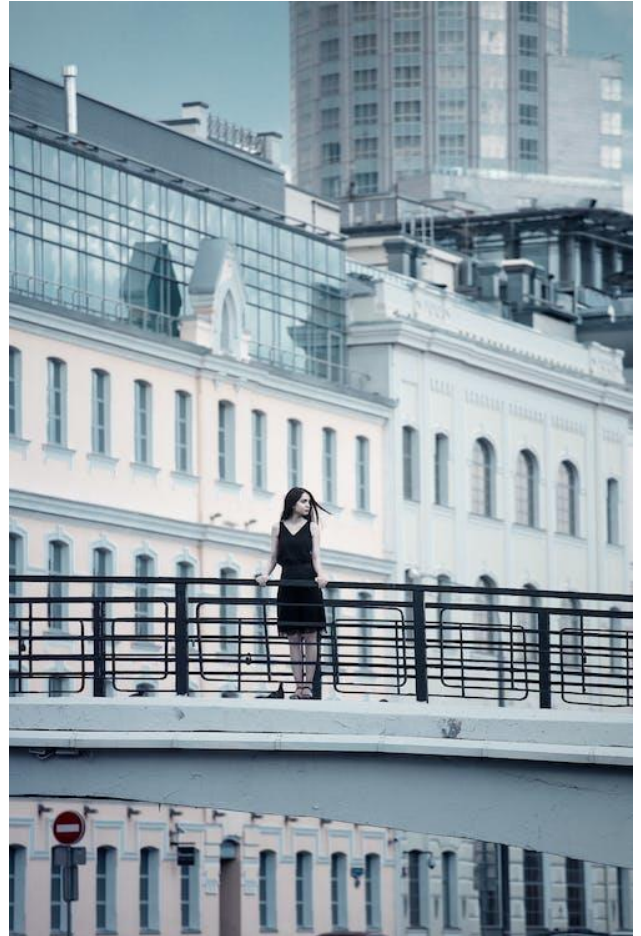


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The Central Character Dynamic, or CCD, is at the very heart of the strategies of character and personality. The CCD may be simple or complex, but inherent in it are all the other core elements of Sacred Attention Therapy -- family beliefs, life statements, emotional-behavioral patterns, emotional suppression, sub-personalities, and character strategies. The CCD may be seen as the hub of the total figure, the fundamental kernel out of which an individual's survival strategies may all be inferred.

The CCD is at the core of the protective cycle of fear and reaction that produces the automatic behavior with which we meet stress in the form of threat, assault, or *any* perceived risk to our survival. It is a bit like a hidden weapon, concealed in the best way possible to avoid detection.

The components of the CCD comprise the fundamental themes of the individual's life experience. This taste is not merely individual; it is unique. The importance of the CCD cannot be overestimated: it is one of the keys to transcending attachments to the personality and crossing the threshold into the second stage of awakening.

The discovery of your own Central Character Dynamic gives you choice in your life. The discovery must be accompanied by integration and stabilization in the insights and changes that led you to make the discovery of the CCD. Once you are stabilized in the insight you can see that the CCD acts like a hub of a wheel. Without the hub there is no motion, no dynamic movement, merely a collection of disparate spokes and parts, representing life statements, family beliefs, and so on. With the hub you have a self-generating source. Set in motion it spins on the fuel of your energy.

The CCD acts like a vortex, sucking energy in and down to generate itself. When the discovery of the CCD is followed by integration and stabilization the unconscious releases often immense amounts of psycho-physical energy and you may choose whether or not to perpetuate it.

Sacred Attention Therapy (SAT) is uniquely positioned to help us examine our stories through the seven core elements of SAT: family beliefs; life statements; emotional-behavioral patterns; emotional suppression; sub-personalities; characters strategies; and the central character dynamic. This article used excerpts from SAT Online Training lectures to summarize each of the SAT core elements as tools to help us examine our stories.



~ **Richard Harvey:** is Founder of The Center for Human Awakening ~



*~ **Robert Meagher:** is Co-Founder of The Center for Human Awakening. Robert has been ordained as an Interfaith Minister and Certified as a SAT Therapist (Level 1 and Level 2).*

4. Psycho-Spiritual Unfolding: Beyond Being and Experience, by Richard Harvey

In the third level of awakening, our psycho-spiritual unfolding requires the loss of all that we hold dear to attain the only thing of value. It is not for the faint-hearted or the weak-spirited; the journey takes great courage.

Attaining the True Self puts the role of our small sense of self (and by association, personality, ego, and character) into question. If we realize our True Self, is the small self then dispensable?

Psycho-spiritual development involves a process of unfolding whereby a healthy strong ego may be developed out of attending to the raw material of conditioned upbringing, creating a robust vehicle for our soulful qualities, and offered in spiritual surrender, as and when we are ready to lessen our attachments to the material world. This is spiritual wholeness: developing our ego personality and transcending ourselves as separate individuals *in a single connected process* of human awakening. To be fully human, we have to be not human or divine, but both, and the emphasis on either depends on what stage of life we are in. We can no more separate the developing self from the transcendent one than we can separate the stem from the flower, or the earth from the heavens, because each is an integral part of the whole. Not only is our soul divine, but so too is our humanness.

Speaking of “I”, becoming aware of who we really are, throws us into a conundrum as difficult as trying to see ourselves. We simply can’t do it. Even if we look at ourselves in a mirror, we see only our reflection. The self looking at itself is an impossibility. But in profound meditative silence we drop into the present moment through our persistence, by developing our capacity for inaction and checking our compulsion to wander off in our minds. Being present in this moment makes it possible for us to experience ourselves as we truly are.

Even the personal authenticity we reached through transformation and compassion in the second stage of awakening is merely partial and separate. Beyond this, we can pierce the veil of illusion and discover that we *are* the presence behind the appearance of self, in any guise. The complete fulfillment of a human life is to touch this consciousness, this inner presence. Ultimately the work of the soul is to join the source from which it came and from which it has never truly been separated – beyond thought and concepts, beyond all illusion and separateness; even beyond being and experience.

Let us prepare for these expansive events of transcendence now with a simple, but nonetheless extraordinary, exercise, which reflects our resistance to the two primary attributes of spiritual illumination – spontaneity and surrender. Take yourself out for a walk. As you walk become increasingly aware of what you experience – less

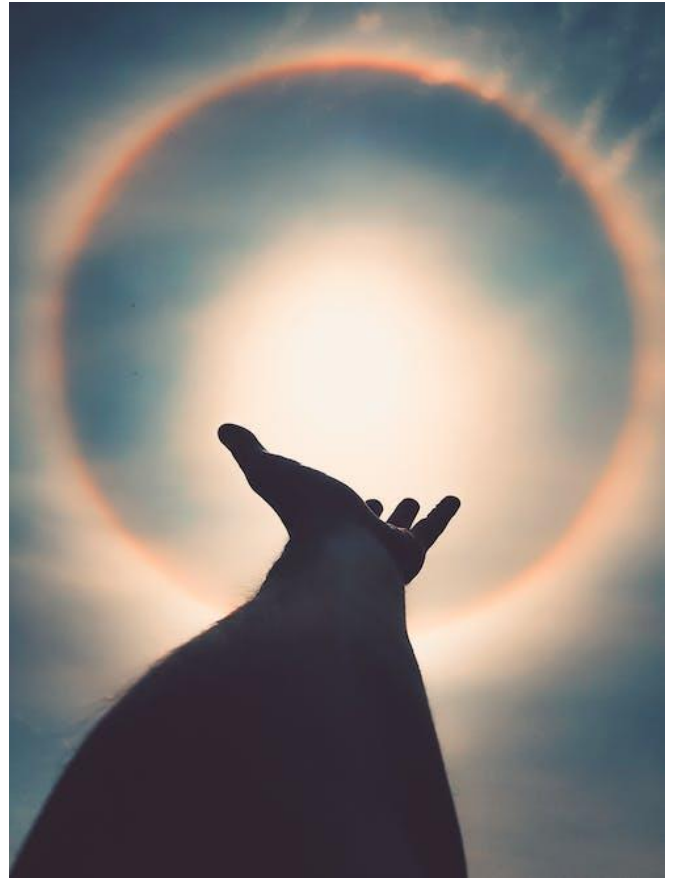


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what you think you experience and more *what you actually experience*. Do you notice the separation, like an energetic membrane, between yourself and the world? You experience this separation between the inside and outside of yourself, so that your emotions, your thoughts, your physical sensations, the processes of respiration, digestion, and circulation belong on one side of the separation and outward events – dogs, trees, wind, sounds, other people, houses, cars, and so on belong on the outside. Now the aim of this exercise is simple: bring all your attention to the reality of this separation. Is it not you yourself? Without you yourself how could this separation exist? So now with this new clarity of focus, walk and meditate on you and this separation between inner and outer.

The third stage of the inner journey is for those of us who want to know, who want to feel and understand, who are unwilling to settle for anything less than the truth. Awakening to our essential self is the most profound core pursuit for those of us who take deep responsibility for the gift of life. Our inner exploration has awakened us to what is real and precious. We are now open to an experience of life which is deeper and more real than our personality with its restrictive patterns, models, and concepts can allow. When we cease looking outside for happiness and fulfillment, and instead look inside, the most surprising events occur. If we persist in self-exploration, we may realize our True Self.

[This article is an excerpt from the book 'Your Essential Self: The Inner Journey to Authenticity and Spiritual Enlightenment.' See <https://www.therapyandspirituality.com/books/your-essential-self.html/>]



~ Richard Harvey, Founder of The Center for Human Awakening ~

5. Beyond the Shadows of the Divine, by Richard Harvey

No longer bound to the senses, filled with a sense of presence, we are liberated from our attachments to the small self. This life, this body, this existence is an opportunity to learn, expand and live our deepest truth. It is not a matter of getting somewhere, but of *being where we are*. We find ourselves in the process of action and in the quality of being, past reflections of the light, deeper than the echoes of the spiritual, prior to the waterfall's roar in the stillness of our true nature.

Over the course of inner work we find ourselves to lose ourselves and find ourselves again: in our work on the personality we discover who we are, but we can only go further in moments of deep awareness when compassion and consciousness are manifested *through* us. The self we discover after that transcends definition or labeling.

It is like the story of the poor villager who dreams of a treasure buried under a bridge in a distant city. Overcoming many obstacles and challenges he arrives in the city, where he finds the bridge of his dream. A guard patrolling the bridge sees a man with a shovel acting suspiciously and, when he confronts him, the poor villager confesses everything. "Dreams!" exclaims the guard. "Why, only last night I dreamt that in the house of a poor man in some far-off village, a chest of gold coins is buried under the doorstep. So do I travel all that way to dig up the threshold of some poor idiot's home?" On hearing this and recognizing the description of the house as his own, the poor man hurries home, digs up the threshold to his house, and lives happily ever after on his buried treasure.

Shortly after I had encountered the wonderful magic of inner work through the Human Potential Movement I met some followers of an eastern guru. The attraction to their abandon, their lack of inhibitions, perceived freedom, and naturalness was balanced by my wariness, doubt, and a natural aversion toward surrender of the individual self, a being I had not yet fully discovered. Of course I wasn't that clear at the time. The prospect of making my problems spiritual and being healed, not on any physical plane of pain and discomfort, but rather along a psychic, ethereal, astral plane of transcendental illumination was extremely appealing to my young mind.

When my aversion had run its course and yielded to my attraction, I embarked on my journey to the east. Redolent of Hermann Hesse novels, 1970s rites of passage, and clichéd spiritual initiations, this was nonetheless to me a unique event. At the ashram, I meditated, I danced, I chanted, and I meditated some more. This invaluable experience ended when my money ran out and I returned home.

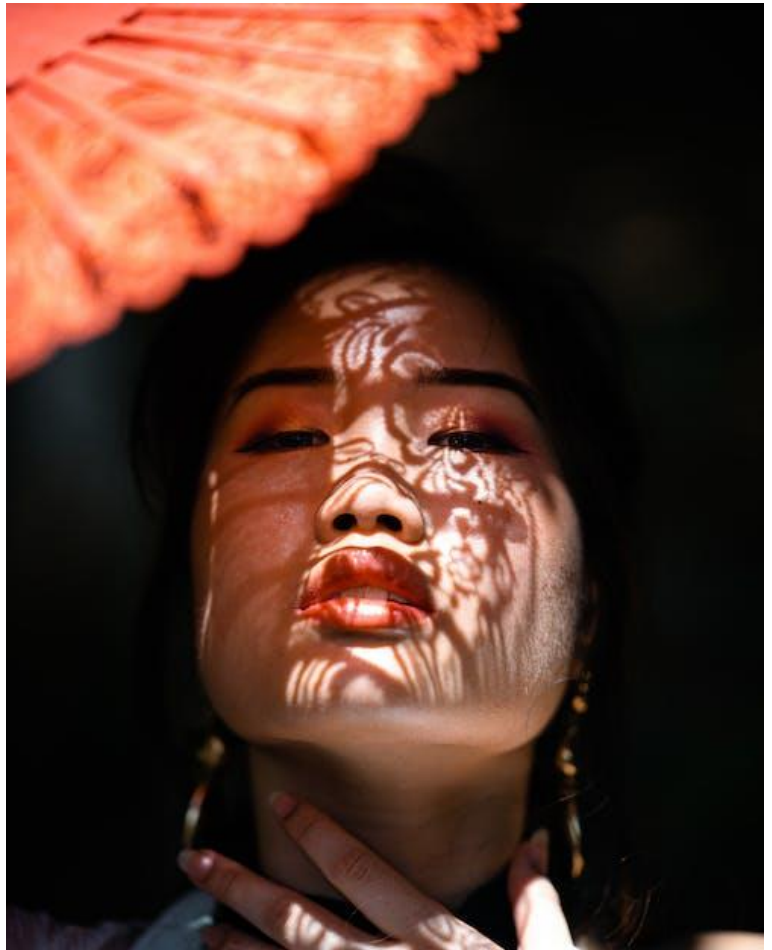


Photo Credit: pexels.com - Jawm Ling

Back home I was shown admiration and castigation in equal measure, but the one person who I received the most outright rebuke from was my therapist. He openly criticized and belittled me for wearing eastern dress and beads. In spite of this I persisted with my inner work under his guidance. One day I had this insight: I was divine; within me was the spiritual dimension I was seeking. I had no need to search for it anywhere other than within myself... outside myself it was reflected back to me to remind me, to inform me, and to help me remember. That was it!

This discovery of the inner treasure yields a deeper one. In the all-embracing budding of our true nature the flower of being opens within us. This flower transcends the individual, separate self and reveals who we truly are. Knowing ourselves, a deep acceptance flows in us and we find that all states and beings are within: we *are* the many-voiced, the many-faced and the many-faceted and we understand that *there is truly nothing to do and no one to do it*.

The Taoists tell a story of two friends. One played beautiful music which evoked breathtaking landscapes, vivid colors, splendid varied textures, and a plethora of animals. The other listened and heard the music that outlined, painted, embroidered, and celebrated the world. One day the friend who listened died and the friend who played the world for him to hear, see, and feel cut the strings of his instrument and never played again. The story expresses life's reciprocity in poignant, poetic symbolism. We create the world out of our interconnectedness. We are the mysterious initiators of existence, both creators and created, both host and guest.

Our true nature lies beyond personality, beyond existence, between love and wisdom, beyond hell and heaven. But this is where our true nature lies. It is unspoken because it is unspeakable, unwritten because it is unwriteable; we can only say what it is *not*. The best we can do is point towards it. This is why true spiritual teaching is often indirect and confusing, irrational and playful, infuriating and liberating.

Spiritual awakening results from a shock which disturbs our normal points of reference. True spiritual teaching provokes a physical, emotional, and mental revolution, an upheaval, an earthquake, a radical disturbance to the complacent organization of our sense of self. Periods of bliss alternate with painful longing and a deep irritation with oneself and others. As our awareness expands we become intolerant of the smallest things, as we go through the stress of the changes. We feel helplessness, unworthiness, exhaustion, and self-disgust by turns; grief at the death of ignorance and our old self, rebellions of vanity and eruptions of false pride.

We are shocked into awakening to something we already know and have experienced, it seems, long ago. We are a part of something ancient; we participate in the eternal. So we must practice from our being, with the courage to understand and see ourselves as we are: a point in consciousness, without space or time, drawn into great complexity by the mind's meandering.

Close your eyes now and practice remembering, allow your imagination to wander, connect to the ancient path of perennial wisdom, allow yourself to fantasize freely without limitations, be a disciple on the path in any era, feel what it is like to be a great teacher, an animal you are attracted to, a tree, a flower and allow yourself to merge with the eternal, the inner essence of all arising forms in your awareness and in the consciousness of which your awareness is a part.

We are only aware when we are not criticizing or judging. When we isolate aspects of ourselves and label them good or bad, we distance ourselves from others and reinforce our identification with the separate self. But awareness, like the heart, envelopes everything in its all-accepting embrace, clears and strengthens us to practice skillfully.

We need to discern what is skillful and appropriate for our spiritual development. How do we stop the mind creating forms – the shadows of the divine? What does our interest in others signify and what does it say about our relationship with our self? Sometimes our relationship with our self is so tenuous, our life so vacuous that the only things which stimulate our interest are outside. Being concerned with someone else’s life more than we are with our own signifies that something is wrong.

Criticism or admiration, morbid fascination, and minute attention toward others need to be brought back to ourselves. What are we projecting outward that truly belongs to ourselves in our inner world? Only through owning our judgments and avoidance can we begin to begin to truly see ourselves.

We have shed the attachments to our small sense of self through inner work and empowered ourselves to live authentically. Now we face releasing all our attachments to embrace our true nature. The complete loss of identification with our separate self is the way to our liberation, past conformity and patterns of any kind. This is how we begin to experience true spontaneity and surrender.

We need to unlearn and purify ourselves, to loosen our attachment to character and form. Nothing less than surrender to conditions *as they are* is asked of us. From now on the inner journey cannot be self-directed, because our goal is the True Self. We grow in wise innocence because only as a true follower, trusting and open, may we approach the no-man’s land between the known and the unknown, the place where we may “experience” transcendence.

[This article is an excerpt from the book ‘Your Essential Self: The Inner Journey to Authenticity and Spiritual Enlightenment.’ See <https://www.therapyandspirituality.com/books/your-essential-self.html>]



~ Richard Harvey, Founder of The Center for Human Awakening ~

SOULFUL SHARINGS:

6. What's New and Upcoming at the Center?

The theme for our next newsletter (January 2024) will be 'the expansive energy of love.' If you would like to contribute to our January newsletter, reach out to us at info@centerforhumanawakening.com.

7. Other Center News and Offerings

The *Arhat Project* is a residential spiritual community for people seeking personal authenticity and Self-realization where the processes of personal inner enquiry and transformation are accelerated through a neo-sacred, engaged schedule and life-style of spiritual discipline and focus and psychological exploration and awakening. Based on the psycho-spiritual approach described in Richard Harvey's book *Human Awakening*, particularly *The Three Stages of Awakening*, Arhat is a neo-spiritual living project where personal and spiritual development are intensified and potentized through communal life, group work, lectures and study, meditation, spiritual and sacred practices, and spiritual direction. If you are seriously interested in being a part of a residential community based on Richard Harvey's *Three- Stage Model of Human Awakening* (see <http://www.therapyandspirituality.com/interview-stages-awakening.html> and <http://www.therapyandspirituality.com/human-awakening.html>) and you find yourself in the first, or possibly the second, stage of this model and you would be inspired and enthusiastic about establishing a core group for a spiritual community where personal and spiritual development is accelerated, intensified and potentized in a semi-monastic, secular structure of scheduled tasks and spiritual discipline, then please write via our contact page at <http://www.centerforhumanawakening.com/Contact-Us.html>.

Personal Retreats for personal and spiritual growth. Whether you are looking at a specific issue or exploring your life's purpose, a personal retreat allows you the time and space for personal exploration, clarity and relaxation, personal growth, deepening insights, and replenishment. A retreat gives you the opportunity to withdraw and turn inward, away from the world of ordinary everyday demands, pressures and responsibilities. On retreat you make time for issues that are calling to you from your inner world, to relax, recuperate and refresh yourself spiritually, physically, energetically, mentally and emotionally. Your retreat can be self-directed, or themed with guidance, skillful reflection and encouragement from our Founder. For more information about the retreats, please visit <http://www.centerforhumanawakening.com/Retreats.html>.

The Sacred Attention Therapy (SAT) Project is a rare, unique and exciting project will produce a body of writing that explores the psycho-spiritual psychotherapy of Richard Harvey through his 3-stage model of human awakening. The resultant published works will endeavor to guide readers through Richard Harvey's model with practical exercises, examples and theory. The work will almost certainly be illustrated by personal material that arises in the process of experientially learning about Richard's Sacred Attention Therapy through this collaborative venture. For more information about the SAT project, please visit <http://www.centerforhumanawakening.com/About-Research.html>.

There is a plethora of *Resources* available to you on the Center website, many of them free. You can enjoy articles, books, integrated bundles of teaching aids, videos, and more. Begin your exploration of these resources at <http://www.centerforhumanawakening.com/Community.html>.

Volunteer opportunities abound at The Center for Human Awakening. If you would like to volunteer for one of the opportunities below, or if you think of other ways you would like to share your gifts and talents with the Center, please email us at info@centerforhumanawakening.com.

- Web Developer (WordPress) to Customize BLOG
- Crowdfunding Researcher and/or Coordinator
- Hosts for Traveling Satsang
- Social media promoters
- Transcribers
- Writers
- Editors
- Mock therapy clients

For more information about the above volunteer opportunities, please visit <http://www.centerforhumanawakening.com/Volunteer.html>.

Sacred Attention Therapy (SAT) Practitioners can work with you through the three stages of human awakening. Contact us for a list of SAT Therapists that are available to work with you on your journey of self-discovery, transformation into authenticity, and union with the source of consciousness. <https://www.centerforhumanawakening.com/Contact-Us.html>.

The Center's *BLOGs and VLOGs* are posted on a regular basis. Both the BLOG and VIDEO BLOG are spontaneous, short pieces. The material is written or recorded in response to questions, remarks, and responses on spiritual matters, interactions in the Sacred Attention Therapy Study Group, or simple inspiration with a feeling for the moment's revelation.

Read the *BLOG* at <http://www.centerforhumanawakening.com/BLOG.html>.
View the *VLOG* at <http://www.centerforhumanawakening.com/Video-BLOG.html>.

The *Study Group* brings together psychotherapists, psychiatrists, psychologists, complementary and alternative medical practitioners and therapists, counselors, coaches, healers, spiritual guides, spiritual teachers, students of spiritual and psychological growth and development, and more. We gather on our LinkedIn and Facebook Groups to build a community of SAT students and practitioners; provide a forum for raising awareness of SAT and for studying and practicing SAT; and facilitate the journey of self-discovery, transformation into authenticity, and union with the source of consciousness. The Study Group moderator posts questions and readings on Monday, Wednesday and Friday each week. For more information about the SAT Study Group, and to sign up, visit <http://www.centerforhumanawakening.com/Study-Group.html>.

Please tell others about The Center for Human Awakening; please tell your friends, your therapists, your relatives, and any forward, progressive thinking people who could benefit from this work. In Richard Harvey's newest book¹ he states the case for us being "custodians of the future" in a world that is being debased as it

¹*Your Sacred Calling: Awakening the Soul to A Spiritual Life in the 21st Century*, now published by Austin Macauley Publishers Ltd.

Purchase in US dollars (\$) here... https://www.amazon.com/Your-Sacred-Calling-Awakening-Spiritual/dp/1786129035/ref=sr_1_1?s=books&ie=UTF8&qid=1493308719&sr=1-1&keywords=Your+sacred+calling

loses touch with the genuine sacred-spiritual truths and ceremonies. If we do not act in all the ways that our true nature dictates we will become complicit in the destruction of the human consciousness of the inner worlds, responsible in whatever way for the degradation of the outer world, and ignorant and helpless in the insight that there is truly no separation between the inner and the outer, between us and them, and between the human and the divine. Thank you for being with us!

Purchase in British pounds (£) here... https://www.amazon.co.uk/Your-Sacred-Calling-Awakening-Spiritual/dp/1786129035/ref=sr_1_1?s=books&ie=UTF8&qid=1493308719&sr=1-1&keywords=Your+sacred+calling

8. Links

WEBSITES

<http://www.centerforhumanawakening.com/>
<http://www.therapyandspirituality.com/>

SOCIAL MEDIA

FACEBOOK

<https://www.facebook.com/CenterforHumanAwakening/>

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<https://www.linkedin.com/in/human-awakening-228506131>

YOUTUBE CHANNEL

http://www.youtube.com/channel/UCD_pJVba_LktmEzfunc51kfQ

BOOKS

<http://www.centerforhumanawakening.com/Books.html>
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<http://www.amazon.com/-/e/B004WC4YQI>
<http://www.barnesandnoble.com/w/the-flight-of-consciousness-richard-harvey/1004783095?ean=9781853981418>

ARTICLES

<http://www.centerforhumanawakening.com/Articles.html>
<http://www.therapyandspirituality.com/articles/>
http://ezinearticles.com/?expert=Richard_G_Harvey
<http://www.buzzle.com/authors.asp?author=51337>
<http://www.articlesbase.com/authors/richard-harvey/835688>

LECTURES

<http://www.centerforhumanawakening.com/Lectures.html>

VIDEO TALKS

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<http://www.therapyandspirituality.com/video-talks.html>

STUDY GROUP

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BLOG

<http://www.centerforhumanawakening.com/BLOG.html>

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<http://www.therapyandspirituality.com/retreats.php>

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<http://www.centerforhumanawakening.com/About-Us.html>

<http://www.therapyandspirituality.com/individual-therapy.html>

<http://www.therapyandspirituality.com/couples-counseling.html>

PRACTITIONERS' SUPERVISION

<http://www.therapyandspirituality.com/practitioner-supervision.html>

MUSIC

<http://www.therapyandspirituality.com/richard-harvey-music.html>

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