

The Eyes of the Golden Hall

~ A Newsletter of The Center for Human Awakening ~

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1. MESSAGE FROM OUR FOUNDER:

A World's Wonder: When your Experience doesn't Conform to the Three Stages of Sacred Attention Therapy

Some have never heard of the Self, some have heard and cannot find Him. He who finds Him is a world's wonder; he who explains Him is a world's wonder; he who inherits Him from his Master is a world's wonder. – *Katha Upanishad*

Being admonished to return to myself, I entered into the secret chamber of my soul... And I beheld with the eye of my soul the Light unchangeable... He who knows that Light knows eternity. – *St Augustine*

Generally, mystic authors write according to their own experience... as if the same instructions would serve indefinitely for all others. Whereas such is the inexplicable variety of internal dispositions, that the same course and order in all things will scarce serve any two souls. – *Augustine Baker*



The three stages of Sacred Attention Therapy (SAT) is less a theoretical model than a description of personal development through inner work based on experience. I first began to describe the three stages not as you might think in *Human Awakening* but in my first internationally published work *The Flight of Consciousness*. People have asked me how come *Flight* describes ten stages while *Your Essential Self (YES)* explores only three. The answer is that in *Flight* I initially proposed a model of ten stages which I subsequently simplified. They correlate like this: the first of the four parts of *Flight*, *Beginning the Spiritual Journey*, represents a preliminary period of self-enquiry or questioning reflection that was mostly omitted in my later books (stages 1-2 in *Flight*); *The Journey Around the Self* which is an early description of the first stage of awakening (stages 3-5); an exploration of the themes of second-stage awakening, *The Higher Self* (stages 6-8), and, finally, indications of third-stage awakening, *The Flight of Consciousness*, (stages 9-10).

Proceeding from direct clinical experience of working with people in therapy over many years, the three stages of awakening constitutes a manual to be used, if useful, rather than a theoretical framework to fit yourself or anyone else into. Words, descriptions, models, and theories are essentially representational, not actual. They describe events and are not to be confused with the events themselves. This may hardly need saying except for the fact that we live in a time when the culture often confuses representation with the thing itself.

For example, pictures of food stimulate appetite today, which is why so many restaurants display them; the words 'I love you' may actually mean 'I need you' or 'I desire you' however much the declaration stimulates feelings of love in the recipient, and, finally, our self-image is usually based upon selected qualities we identify with and a narrative we invent out of self-fiction, all generated by thought-forms created by the bodymind.

Creating a model like the three stages entails generalization. You draw together the most likely sequence of events that results in a general outcome. You say mostly this is followed by that and so on. Almost all rules are contrasted with their exceptions. So it is that since my most recent representation of the three stages (in YES) I

have encountered an unusual amount of exceptions to the rule. So much so that were I writing YES at the present time I would have to qualify some of what I wrote.

I have met several people in therapy now who clearly participate in third-stage awakening in spite of having not resolved their first-stage issues. What this means is that while their spiritual attainment is clearly apparent they are still limited by aspects of their personality and attachments to the past. This is perhaps not all that surprising. The twentieth century is peppered with spiritual adepts who, while exerting extraordinary spiritual powers of wisdom, shakti, manifestations of healing force, truth, and spiritual illumination, simultaneously practiced prejudice, manipulation, abuse of power, and dishonesty. Far more people who fell short of these adepts' spiritual attainment did the same, often motivated by the delusion of taking a spiritual shortcut and avoiding the painful ordeal of dealing with their psychological issues.

It was this spiritual shortcut that motivated me to write in earnest (starting with *Flight*) in the first place. As a younger therapist practicing in an area of the world that had a particular penchant for all things transpersonal and spiritual, it was commonplace for me to interview potential clients who were eager and believed they were equipped to follow a spiritual path in the world. Perfunctory questioning was usually enough to gauge that the prospective spiritual seeker was ill-prepared for such an endeavor. 'First, get clear of your mother-father issues,' I would advise them, 'if you enter the spiritual fire with this psychological ballast you will certainly not survive the flames.'

Concomitant with the misapprehension that they were ready for spiritual discipline was the confusion many felt about spiritual reference points, signposts, and guidance. This was caused by the ready availability of deeper spiritual teachings from a variety of traditions seemingly in contradiction to one another. In *Flight* I attempted to draw the various traditions together and inspire insight into their commonality rather than their differences. *Flight* is therefore resplendent with quotes from a wide number of traditions. I asserted the common themes while laying less emphasis on the distinctions. For it is surely true that while there exists a Perennial Philosophy (or a correlation between the diverse international spiritual traditions over thousands of years), there are also variations in these teachings that distinguish them from each other.

Some of these distinctions are apparent in philosophy and others in practice. Often the similarities are most prevalent in the societal or moral teachings which most world religions express almost identically (for example, love your neighbor forgive your enemy, don't kill one another). These are behavioral concerns designed to inspire harmony and mutual responsibility and respect in the human collective. In the deeper teachings of most spiritual traditions we discover the guidance given to aspiring adepts, those individuals who experience the deep desire for Self-realization.

Whether with Jesus' teachings to his disciples, the inner knowledge that Buddha divulged to his closest followers, or Ramakrishna to his inner circle, a deeper, hidden teaching exists for those unusual and rare individuals who the master assesses are ready for it. Thus, two sets of teachings inevitably emerge when we explore spiritual traditions. Only one disciple received the transmission of the Buddha's Flower Sermon; only two visitors to his humble home seemed to have impressed Sri Nisargadatta Maharaj (so much so that he called them *rare ones*). In spite of my remark that psycho-spiritual training is subject to the law of diminishing numbers, i.e. less people make it to the later stages of inner work than begin it, it is perhaps the case today that more individuals possess authentic spiritual potential than at any time before in human history. If this is true it signifies hope for the human race. The modern ills I brought to your attention in *Your Sacred Calling* may only be healed by the direct involvement of individuals in their spiritual awakening.

How exactly spiritual awakening takes place and how it may happen effectively and in the optimum conditions for integrating and stabilizing in the enlightened state are the questions which Sacred Attention Therapy attempts to answer. The earnest seeker must resolve, once and for all, the all too human issues and unfinished business that belongs firmly to the past, because contrary to popular belief, it is not a child who enters the state of grace characterized by spiritual awakening and divine illumination, but rather a mature adult who has faced his personal limitations and transcended them. He must prepare through sincere and consistently applied involvement in inner work, in order to go beyond judgment, prejudice, and attachments. Only in this way can he clear the inner space for the necessary work of developing the capacity for the challenges that authentic spiritual discipline brings. This is a summary of the first stage of awakening in the SAT model.

Second-stage awakening comprises awakening to the human condition without limitations. It is the realization, not of spiritual, but rather of human potential in its entirety and wholeness. Human beings are innately more wonderful, expansive, and amazing than we might at first suspect! The depths of love and compassion, vibrancy and authenticity, joy and truth that a human being can reach are truly breath-taking. In second-stage awakening too we learn the relationship of fulfillment to death in transformation. What does this mean? All things that arise in form fulfill themselves in their demise... or transformation. As Sri Nisargadatta Maharaj remarked they “succumb to their own perfection.” The second stage is the time when we learn to live this truth as our personal hold on life, relationships, and events weakens as we prepare for the impersonal experience of oneness, unity consciousness in a world of apparently endless variations.

The essential lesson of second-stage awakening is to lose your sense of yourself as a separate, divided entity in your own right. Notice the times when you experience the most ecstasy or joy – losing yourself in the dance or the sunset or intimacy with your beloved. Aren't the times that are most ecstatic for you in your humanness those occasions when you feel transported, when you lose all sense of time or outcome and ultimately *all sense of self*? And why is this? It is because when you lose your sense of self you get closer to who you really are!

Curiously I believe the main reason we resist fulfilling our ecstatic human condition is self-responsibility. We are usually unconsciously unwilling to take responsibility for ourselves, yet it is the price of admission to the second stage.

The third stage of awakening is the truly spiritual engagement with the Divine. The life of personal self is firmly left behind and in this joyous relinquishment our lives are dedicated to the realization of Truth. Through three essential “yogas” the adept pursues realization through her spiritual character. Spiritual character conforms to an elevated version of the three psycho-physical centers: the mind, the heart and the will or active center.

They are the way of wisdom (pure mind or gnana yoga), the way of devotion (pure love or bhakti yoga), and the way of the physical body, or bodymind (e.g. physical discipline of all kinds or hatha yoga). Now I appeal to your higher mind to understand that these three ways flow into each other rather as the three stages of awakening exist simultaneously and interdependently. Only in the realm of thought and time are they distinguishable.

In the first stage of awakening we learn to transcend strategic practices based on our past survival. This may be summarized as character in the sense in which we use the term in Sacred Attention Therapy. Character is essentially survival strategies, those reactions adaptations and means that ensure our survival in the material world of individual human incarnation. The one whose interests are served in this survival are the past image of ourself. So not only the strategies themselves must be transcended but our identification with the past self must be relinquished also. This takes place in the momentous event we call the Threshold of Transformation, which leads to the second stage of awakening.

In the second stage of awakening we learn the nature of human existence when it is not dependent and orientated toward the past. Extensions of the ego-self are present and worked with in order to embrace a higher reality and that higher reality is essentially that no separate divisible entity or individual self exists in authentic experience. For example, love replaces the bargaining “I love you.” When no individual entity or self exists as our central concern there is no need to be invested in sustaining it or providing for its interests. Second-stage awakening then is either a goal in itself for the human being whose capacity is for a relatively fulfilled existence, or, it serves as a preparation for the authentically spiritually inclined soul to practice *sadhana* or lifelong spiritual discipline – the truly spiritual life.

So far I have spoken and written about this later period of second stage awakening in part 3 of *The Flight of Consciousness* and stage 2 of *Your Essential Self* (and the corresponding stage of *Human Awakening*). In addition much of *Your Sacred Calling* is devoted to the challenges of the later second stage and most fundamentally the building blocks of challenge, questioning, and learning are contained explicitly in “The Novena Teachings,” part Two of *Moksha Dawn*. Given the detail in which I have described this important period of awakening I have found it curious that seekers are nonetheless inclined to ask and wonder about the details of the second stage, the third stage, and how the two are connected. We are of course caught in a time of amnesia in regard to our real nature, which is divine, and we might say that self-remembering or access to the unknown or unconscious realms are severely limited for many or most.

Involvement in the second stage of awakening is dependent not only on transcending the strategic relationship to inner work I mentioned above, but also to the development of our capacity to make inner work an enduring attitude to life, rather than a temporary means to self-improvement.¹ In this way, and only in this way, is second-stage awakening fulfilled by shedding our attachments to the separate identity.

In the realm of appearance and time the three-stage model of Sacred Attention Therapy may rationally and logically make sense. It will tend to be viewed as a sequential or linear model of self-development. In this apprehension of the model through mental grasping and acuity the three stages may be perceived and understood. But in the realm of timeless eternity the three-stage model of Sacred Attention Therapy makes timeless sense and any single individual manifestation of consciousness as awareness may be understood and experienced as occupying all the stages simultaneously.

The meeting of eternity in time is the cutting-edge of the spiritual domain, the very place where illumination or Reality is discovered when it is sought. Those seekers who reside in the third stage of awakening while grappling with psychological issues from the first stage or who orient their lives firmly to second stage at the same time as participating in first- and third-stage realities simply have feet in both or all three camps because they are orientated to timelessness. The therapist who works with such a one requires a depth of skill and flexibility of approach to navigate and embrace the apparent paradox and contradiction, but these are only apparent.

To some degree we all appear and exist in the three realms marked by the three stages – the past, the present, and eternity. As the *Katha Upanishad* states, to find the true Self is “a world’s wonder,” as is to live and receive it. The ways in which we may do this today are many and varied and there are as many ways to Truth as there are individuals. Ultimately, there is no time, no distance, no individuals, and no differentiation. We are all that same Consciousness.

¹ See “Assumptions: Coping and Transformation” in *Human Awakening*, 293-295.

What is here is also there; what is there, is also here. Who sees multiplicity but not the one indivisible Self must wander on and on from death to death. – [Katha Upanishad](#)



This year in September I celebrate four decades of work in psycho-spiritual therapy and counseling. The Way of Sacred Attention is the flower of this pleasurable, challenging, and gifted period of my life. For some years now and for the years ahead of me I have and will pursue the aim of explaining, describing, and offering this comprehensive map of human potential, capacity, and destiny to further the human longing for Self-realization. If Sacred Attention Therapy and the three stages of awakening have come to have some importance in your life, may I encourage you to enter into a dialogue here in the CHA newsletter by submitting your questions and enquiries and news of your struggles to understand, practice, and live the three-stage model of awakening. Through your questions and my responses not only may you further your spiritual understanding but may it serve as a beacon for others in their struggle for freedom and fulfillment.



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

2. The Gift That Keeps on Giving, by Robert Meagher

What is the gift you ask? The nuclear family. And what is it the nuclear family keeps giving? The opportunity to practice forgiveness and return to the ways of the heart.

In July 2017, my mother passed through the veil of death. She had gone into the hospital for major back surgery in an effort to alleviate a chronic pain condition. Within the few days following the surgery complications set in, my mother became non-responsive, in medical terminology, and slipped into a coma. Over the next couple of days the medical team advised there was no hope of recovery, and so the family decided to remove my mother from life support. There was a memorial service. My mother's wishes were to be cremated.



While I observed my father and three sisters begin their grief and mourning processes, I was brought clarity of an awareness that my mother had died 14 years earlier. In 2004, I had travelled to visit my mother. The purpose of the trip was to share in an intervention ceremony with my family, for my mother who was in the depths of her gambling addiction at the time. I was to lead the intervention ceremony for the family. I had undergone special training in the preceding two years and felt prepared. By the time I arrived for my visit, however, the rest of the family backed out of their wish to be involved in the process. I was on my own.

I conducted the intervention with my mother. Within a day of the intervention I realized the process may not have the transformative effect I had hoped. My mother's behavior went unabated. Over the next few years I slowly, gradually, and sometimes painfully, mourned the psychological and emotional loss of my mother. While she was there in physical form, there was no underlying relationship to nurture and grow any longer. She was, for all intents and purposes, dead for me. When I would call to speak with my mother (from afar), it felt like I was just going through the motions. There was no basis for a relationship any longer. The psychological and emotionally-stunting effect of the gambling addiction made it all but impossible to share about anything other than the surface of life.

So on the day my mother's physical body expired in July 2017, while pangs of sadness did wash through me, it was momentary. It was a blessing of sorts, however. Having processed much of my grief many years earlier, I was able to be there for my father and siblings in a way that I could not have, had I not already dealt with the psychological and emotional passing of my mother. I was able to hold a space to allow them to begin their grief process. And so in the weeks following the passing of my mother, I was able to hold that space for them to the extent possible—after all, ultimately we all must go through these things on our own. No one can process our emotions and feelings for us.



Life moves along and so do we. My family members were seemingly working through their own grieving processes when only a month after my mother's passing a new revelation presented itself to me and my three siblings. We became aware that another woman had come into my father's life and this relationship was very

quickly developing into a romantic relationship. We learned that this new relationship had spring up within only a few days of my mother's passing. We also learned that the woman my father was now in relationship with was the same woman he had dated before he married my mother more than 50 years earlier.

By November, three months after my mother's passing, there was talk of my father marrying his new partner and moving away to start a new life with her. These unfolding circumstances were cause for great upset for my siblings. While I was not unaffected by these developments, I knew it was better for me to watch and observe my father and my siblings, and the unfolding situation was an invitation to practice non-judgement.

Since my mother's passing, my father was living with my oldest sister. When I would call to speak with my sister, she was never able to speak freely and openly express herself, as she felt guarded knowing that my father was always in earshot. So one day my sister and I arranged to connect on the phone, at a time my sister would be able to speak freely. Our conversation was cathartic for my sister.

My sister was able to bare her soul of the continued grief of our mother's passing, and the mounting frustration and anger at our father and his decisions and behavior. While all my sisters were struggling with these new developments, my oldest sister, who was providing accommodation for my father, was living with him face-to-face and so it was understandably more challenging for her to deal with.

My sisters were struggling with my father's decision to up-and-move. This was leaving my sisters in a somewhat shocked state. They were feeling a myriad of emotions that included a sense of now losing their father, and so soon after having lost their mother. There was also a very deep seated resentment that my sisters were becoming aware of that translated into "Doesn't dad care about us anymore?" My sisters were struggling with how, so soon after my mother's passing, my father could simply pick up and leave his daughters, grandchildren, and great grandchildren, to start a new life somewhere else; knowing that the chances of him returning were remote. My sisters were struggling with core issues that abandoned children may carry with them throughout their entire lives—my parents didn't want me!

A few days after my conversation with my sister, emotional energies rose to a volcanic eruption when my sister confronted my father about her frustrations and anger (at my father). Not being a self-regulating man, my father simply fired back with his own anger and rage. My sister's fears were confirmed when my father blurted out... "I never wanted to be in that marriage (to your mother) and I never wanted children!"

There it was! If my sisters and I had wondered it before, the cat was now out of the bag, so to speak.

As I heard my sister recount the exchange between her and our father, childhood memories started flooding back into my awareness, thick and heavy. Wave after wave of memories of thoughts about: old childhood hurts; fear of abandonment, anger being turned on me, physical abuse, guilt; things not appearing right; feelings that something was being withheld, not disclosed; feelings that I may not be loved, afterall. All of these thoughts came into my awareness, like a crushing tidal wave.

Later that day I sat in meditation and the following image presented itself to me:

I was standing at the base of the Hoover Dam. I was standing about one hundred meters from the dam walls, on the dried, parched river bed below the dam. The monolithic concrete walls of the dam stared straight at me. I looked up at the tall expanse of concrete holding back the mighty reservoir of water on the other side of this great edifice.



I then became aware that a small dribble of water was emerging from the base of the dam. The relative trickle of water was producing a minute stream that was just beginning to make its way down the river bed toward me. The gentle, micro-stream of water brushed my shoes.

I looked back at the base of the dam and noticed the source of this small dribble of water at the base of the dam was a crack in the dam wall. And this crack was slowly, but surely, and in non-stop progression, starting to rise up the dam wall. A few meters now above the base, then 10 meters, then 25 meters, half way, the crack kept rising...

The flow of water at the base of the dam was now starting to increase. My shoes were now submerged in the flow of the water coming from the base of the dam. The crack in the dam wall kept rising. Then...

The crack reached the top of the dam. There was momentary silence. Everything was still. There was no sound. Nothing. Then...

The earth started to shake, rumble. And in a cataclysmic explosion, the dam walls burst! Concrete, rock, debris blasted itself free from its foundations. The explosion and all its contents flew by me. I could feel the power and strength of the explosion. The air rushed by me. The earth shook below me. But I was unharmed. I was not injured.

The wall of water held back by the dam was now what I was looking at. This great wall of water stood, like its own dam, in front of me. This great mass of water was just...there. It didn't move. The trickle of water that was previously coming from the base of the dam had even stopped.

There was nothing I could do but look into the face of the monolithic wall of water. There was nowhere I could go, or run. There, staring me in the face, was my life, and death. My fate was in that wall of water.

I stood there, looking at this wall of water, trembling with fear. I began to cry. At first, a few tears, then sobbing, then a torrent of tears began to flow from my eyes as I buckled to the river bed. As I kneel on the river bed, with a river of tears flowing from my eyes, I looked up at the great wall of water in front of me. It was now a glowing wall of golden, white light. In this instant of new vision, this wall of golden, white light collapsed and descended upon me.

Every drop of this great wall, this great reservoir of golden, white light rushed through me. Every fiber of my being shook and shuddered. The force of this golden, white light

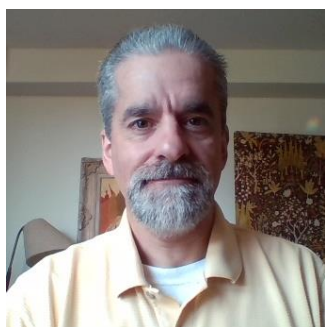
felt like it was ripping me apart. My breath quickened. I momentarily panicked! But I then realized this vast wall of golden, white light was passing through me, not carrying me away. I began to relax. I kneeled there, on the river bed, and allowed the golden wall of white light to descend and pass through me.

When this cleansing had been completed, I collapsed in exhaustion on the river bed. I lay there for a few minutes, allowing myself to breathe. I was aware of the salty stinging of the tears on my face. I was aware of my breath. I picked myself back up to a kneeling position. I looked ahead and the dam was no more. Where there was once a great reservoir of water held back by a massive concrete edifice, there was only new pathways to explore.

I stood up and walk through the remnants of the dam walls into the new land, on the other side.

The Way of Sacred Attention, and Sacred Attention Therapy that nurtures this *attention*, reminds us that we may periodically find ourselves drawn back into egoic states, as remnants of early childhood conditioning. Events may take place in our life that, regardless of where we find ourselves on the journey through the 4 stages of awakening, may result in us revisiting vestiges of our *story*. What the Way of Sacred Attention has done for me is allow me to be more an observer of life, than to become embroiled in its drama and hurled toward a dualistic, judgmental approach to life.

The family story and situation recounted above is merely an invitation for me to practice forgiveness and return to the ways of the heart. The unfolding story is merely my invitation to be vigilant in my awareness of how I am choosing to see myself, the world around me (and everyone in it), and my place in that world. The unfolding story is merely my invitation to return to the Heart of God and know that everything, even this, is unfolding in Divine order.



Robert Meagher: is Co-Founder of The Center for Human Awakening. Robert is a Certified SAT Therapist (Level 1). He has been an understudy of Richard Harvey since 2012.

3. Introduction to The Sashti Poorthi Lecture Seminars: Part 1 of 2 – A Manuscript

Introduction to The Sashti Poorthi Lecture Seminars – Part 1 of 2

Robert Meagher interviews Richard Harvey about The Sashti Poorthi Lecture Seminars.



In November 2012 I began giving a series of 42 online lectures on psycho-spiritual themes. These lectures were presented in seven groups and they provided a summary of psycho-spiritual practices and hinted at the comprehensive psycho-spiritual approach which came to be known as The Way of Sacred Attention. The lectures were aimed at an innovative, radical modern approach to spirituality and leading a sacred life, and they were distinguished by the view that the 21st century presented unique and challenging psychological and spiritual problems in relation to Self-realization and spiritual enlightenment that have no precedent in human history. The broad themes addressed were self-discovery, authenticity, divinity, and psychological and spiritual understanding and renewal.

The 42 lectures were completed three years later, in October 2015. Before I had finished the lectures, Robert Meagher and I began a series of interviews. These interviews are now collected under the title the “Sacred Attention Interview Series” on the Center for Human Awakening YouTube channel. Each of the seven groups of lectures was discussed with an overall introduction followed by an individual examination of each lecture. In the exchanges with Robert he would usually lead with a quote from the lectures which I listened to and heard as if for the very first time, reminding me that the lectures themselves were given as a direct transmission of spiritual Truth. It was a joy to spend the time with Robert reflecting on the contents of each lecture and exploring them in detail. The idea to produce transcripts of these interviews arose some time ago, but we have so far been unable to find typists who can produce the transcripts affordably.

~Richard Harvey



Welcome to the first in a series of online interviews with Richard Harvey, psycho-spiritual psychotherapist and Spiritual Teacher, to discuss the Sashti Poorthi Lecture Seminars. My name is Rob Meagher. I'm an Interfaith Minister and I lead a Spiritual Ministry Initiative in Ottawa, Canada called Spiritual Guidance. I've been a student of Richard Harvey's work since 2012.

Today's interview will discuss the Sashti Poorthi Lecture Seminars as a whole. This seminar series is an eight part lecture series and, each subsequent interview in this series, will explore in more detail each one of the lectures in the Sashti Poorthi Lecture Seminars. The manuscripts for all of the seminars are contained in an e-book entitled, "Dharma Sky", which is available through the Center for Human Awakening website at <http://www.centerforhumanawakening.com/Books-Webshop.html>. *Dharma Sky* is one of a trilogy of three e-books, each containing 14 lectures, totaling 42 lectures. The second e-book is entitled, "Moksha Dawn" and the third e-book is entitled, "Bodhi Ocean" and is currently in production. Again, all e-books are available through the Center for Human Awakening website at <http://www.centerforhumanawakening.com/Books->

[Webshop.html](#). You can also listen to the full recording of each of the lectures in this series online, again through the Center for Human Awakening website at <http://www.centerforhumanawakening.com/Lectures.html>.

And, now, I'd like to provide you with some background about Richard Harvey. Richard Harvey is a psycho-spiritual psychotherapist, author, and spiritual teacher. His career spans 37 years working with individuals, couples, groups, and communities. He trained in Humanistic and Transpersonal psychologies and psychotherapy, studied meditation in India, and trained in Soto Zen. He's been influenced by Jung, Rigga, Alan Watts, and Joseph Campbell, the ancient Daoists and the Vedas predominately Advaita Vedanta. He has a particular affinity with Ramakrishna, Vivekananda, and Ramana Maharshi and was more recently inspired by Adi Da Samraj and Nisargadatta. Deeper than all these varied experiences and teachings, however, is the early truths Richard possessed since childhood. A deep understanding and intimacy with the Numina, the Divine Source of Being. It is from this innate wisdom that his spiritual teaching has blossomed, grown, and developed. Richard is a prolific and passionate writer/author. Two of his books were self-published efforts — "The Book of Being" in 1998 and "Tao's Gift" in 2005, "The Flight of Consciousness" was published by Ashgrove Publishing in 2002 and his latest book, "Your Essential Self - An Inner Journey to Authenticity and Spiritual Enlightenment" was published by Llewellyn Worldwide Limited in 2013. Richard has published nearly 200 articles and is currently working on his forthcoming book entitled, "Your Sacred Calling".

Richard's lifetime of study, work, and experience has culminated in his independent psychospiritual psychotherapy practice from his mountain top spiritual center, Cortijo Llano de Manzano. The center is set in a beautiful and tranquil three acres on the seven slopes of the Sierra Nevada mountains in Andelucia, Spain. From the center, Richard offers individual therapy and couples counseling in person or via Skype to people all over the world, spiritual and psycho-spiritual training and supervision as well as courses and retreats.

Richard Harvey's work connects personality and spirituality through a middle stage of heart awakening, authenticity, and compassion in his comprehensive model of human development - The Three Stages of Awakening. He is the founder of Sacred Attention Therapy, a profound, radical, and fresh approach to sacred spiritual life and to the dilemmas which have arisen from the accelerated development of ego-processes in the 21st century. He believes that it is through the transformation of the individual, in his unique struggle to become fully him or herself, that we will progress through a collective gestation of soul and spirit into a time of light and expanded consciousness.

And it's now my pleasure to welcome and invite Richard Harvey to the call.

ROB: Welcome, Richard.

RICHARD: Hi, Robert.

ROB: Good to be with you.

RICHARD: You too.

ROB: We're here today as an introduction to the Sashti Poorthi Lecture Seminars and to talk about the lecture series as a whole. And, to begin, some of the words you use in the titles of your lecture seminars may not be commonplace to everyone. Sashti Poorthi may not be a common term for everyone. What do those words mean and where did you receive the inspiration for the title of the series?

RICHARD: Sashti Poorthi comes from the Japanese and it is a ritual or rite of passage. At age 60, it denotes the second half of life and I guess there's more to it, in a way, because one of the themes that I speak about is the atrophying or the almost disappearance now — the sacred rituals and ceremonies and rites of passage in life. Therefore, what I do is I look around wherever I can find viable rites of passage or ceremony denoting stages of maturity — stages in life — and when I was preparing the Sashti Poorthi Lectures, I was beginning them, I think, in or around my 60th birthday. It felt significant. It felt as if, regrettably in the West there isn't a particular deep understanding of these stages of maturity, therefore, we are or at least I reach out and just reach out and just shamelessly take from wherever we can find a viable tradition still in place. And it turned out in Japan, and other countries in Asia too, I was drawn to the description of the ceremony, I was drawn to words and it seemed to say something that meant something to me at the time. So these lectures, although I had done others online and certainly others in person, these new lectures which felt like a new beginning came on the crest of a wave which coincided or, perhaps, was inspired by hitting 60. Sashti Poorthi just spoke to me. I encourage anyone who's embracing middle life and moving towards 60 to look into the Asian traditions. Not because they should be in the East exclusively. They should be in other countries, other continents, but because we can learn something maybe we can bring it back and without the culture inflections which, you know, there's colors and clothing that's involved in the ceremony, for example, which wouldn't have the same significance to us in the West. But I think what we could do, what we should do, to mark the transitions through life, is to mark with a ceremony the important psychobiological stages of life. And this is certainly one for me. It is for anybody entering the 60's, likewise the 50's and so on. We know that intuitively. The other, not all the time have I used the Asian words and the titles for the series, but the following one was, it was the Panchavati series of talks. And that had a different kind of meaning to me, I mean it was intensely personal. On my 60th birthday, I'd received "The Gospel of Sri Ramakrishna" which is just a wonderful book and you may remember, Robert, that I'm referring to it on and off because it's kind of obsessive for me in those periods when I was writing those talks. The Panchavati was this, and there's photographs of this today that the trees are still there, was this wonderful glade, I guess, where these incredible trees — just amazing trees — were planted by Sri Ramakrishna himself and where he went to enter Samadhi. And, you know, if people listening ever get around to reading the book, various episodes in his spiritual... in the evolution of his spiritual life occur in the Panchavati, just this wonderful place, so it came to mean something to me. And, it felt very appropriate to call the second series the Panchavati Series.

ROB: We'll be talking about those in great depth as this interview series goes on. You spoke about the title of the lecture series speaking to this rite of passage and you spoke about where your inspiration came from, in part or perhaps predominately or even solely, that significant rite of passage you felt, you know, turning that milestone of 60. I'm still immersing myself in your writing and teachings and you talk a lot about the psycho-spiritual development that a person goes through in stages, and you've talked a lot with me about the seven year cycles, birth-seven, 8-13, and so forth. What is it about this middle time that we find ourselves in, and by middle time I'm going to very generally peg it as mid-forties to late 50's. It seems to be this time in so many people's lives when they hit a wall or some transformative experience happens — this middle time that so often propels people into the spiritual realm. What is it, or to explore either the spiritual realm or to take a dedicated, serious, honest look at themselves... what is it about this middle time that often launches people into inner work?

RICHARD: Something quite definitely kicks in on or around the 42nd year. There's no question about this in my own practice and it's been going on for too long and I've seen it too often to think otherwise. I believe that what happens in the late 30's is that there is a re-evaluation that usually results in a restlessness and a dissatisfaction and a re-evaluation of everything in a person's life. Now, whether they then rest in the trajectories that they're currently in because they have family commitments and so on, or whether they, you know, are free enough or able enough or courageous enough to change things, that's up to the individual life.

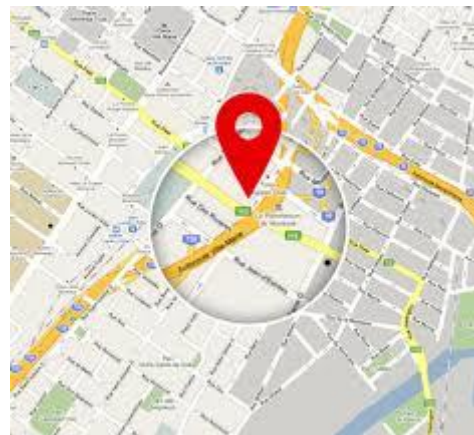
But, invariably, as I've said many times if we were to do a graph, in my own practice of nearly 40 years and I know that of many other people, it would peak around 37, 38 — really quite precise. So, what this means is that you're going to see a lot more people coming into therapy who want to do inner work who can't see the outside in terms of satisfaction and fulfillment in the way they used to and then they turn, if they have the tendency, to some form of inner work. Now that could be a dark form of inner work or it could be something bright and, to my mind, inner work and therapy, meditation, so on are bright ways. It could be a despair, it could be disillusion with life, you could settle into, I don't know, drugs, alcoholism, it is of course, famously, around 40, early 40's, the so called mid-life crisis. But, then, that's possibly got a shelf-life of about 12 years or so anyway. It's a loose term, but it most certainly kicks in there 'cause it's looking outside for something that won't be appeased, the appetite won't be fed by anything on the outside. I believe a psycho-biological urge kicks in. It more or less says, if it were to have a voice, re-evaluate everything in your life. Look at it all again. How come I'm not happy? Maybe I was happy with certain things like I was when I was a child, certain things made me happy, and now I'm in my 30's and there's a certain movement into achievement and ambition - it's no longer cutting the mustard, you know, and something new has got to happen. So, so often we see people, in the late 30's, coming to meditation workshops, to some kind of inner exploration, and I believe this is in anticipation of the early 40's when it becomes increasingly absurd to live within the emotional behavioral patterns and character strategies that were sourced or created in early life or the seminal years. It's just absurd. You're going to wind up being 50 and still being a child. And, I believe, that instinctively we know this isn't all right, it doesn't suit us, and not only that, but we're missing out because there's wonders to embrace in the subsequent stages of life which you'll miss if you have this baggage with you, you see. When you get to 50, more or less, I think there's a tipping... I think we know this as well, I don't think we have to be people who read, or read psychology or, you know, religion, spirituality, or have to be involved with inner work. I think we all kind of feel there's a movement around the middle, late 40's maybe early 50's, where it's as if the scales tip and we've come from a place which is orientated to life — it's coming from birth and early life and possibility and potential and all of this, you know, grand vision. You know I want to do this, I want to this with my life. Something tips at some point and we're orientated toward death. Now depending on your state of enlightenment at that point, I don't mean spiritual enlightenment, but your state of understanding and your openness to these ideas - that's a good thing or it's a bad thing — it can be a dark thing or it can be a bright thing. You know, you welcome, some of us... welcome... you know, the later years, years of wisdom, the years in which we embrace being an elder. The culture doesn't seem to recognize this very much but, you know, we individually maybe get the hang of it and hopefully it'll change over time. When this tip happens, traditionally at least in Asia and it should be in the West, we turn towards the inner things, we turn towards the sacred objects, we turn away from the world. It doesn't mean we give up, you know, our family and our job and our house and wander off with a begging bowl. You would do that, perhaps, in India in a traditional life, but you can feel the appropriateness of that turning in. That turn in toward the forest, that turning in towards seeing the face of God as it's traditionally known, and you turn towards something which is now going to be as much use to you in the subsequent decades or years or maybe it's not very long, who knows, orientated towards death, old age perhaps and death, in the same way as you embrace the tools and what was necessary in the early seminal years when you were looking toward life. You constructed a personality and a character and an ego force, and you mediated between, you know, shoulds and wants and all these kind of, you know, all this went on very rapidly in about five years and everything was calcified within six or seven years — it's enormously rapid — and then you appeared as an ever evolving individual self. And one of these tippings towards death is that that refuge — the refuge that you took in the creation of the individual self at the beginning of life, no longer serves. How can it? You know, you're heading towards death. If you are to survive, you've hopefully, or possibly, been through that in terms of anything you want to bequeath, but you yourself as an individual, ego, egoic person, are looking at your demise, and so something else has got to happen, so the invitation really is to enter the mystery.



The full manuscript of all lectures in the lecture series is contained in an e-book entitled *Dharma Sky* which is available through the Center for Human Awakening website at <http://www.centerforhumanawakening.com/Books-Webshop.html>. You can also listen to the full recording of each of the lectures in this series, online, at <http://www.centerforhumanawakening.com/Lectures-Webshop.html>. The Sacred Attention Interview Series Apr 2014 to Sep 2016 of which this article is a transcript can be watched at https://www.youtube.com/channel/UCD_pJVba_LktmEzfuc51kfQ.

4. The Human Journey: Mystery, Maps, and Meta-Maps, by Nicholas Wright

Maps are one useful way to support effective and efficient travel. If I can map my current location and the terrain ahead, I obtain two benefits. First, I can navigate precisely towards my desired destination! Second, I can tailor the journey to reflect my preferences for experience-of-travel. But what if the map is inaccurate? Or mis-specified? (For example, accurately describing dimensions that are irrelevant!) Then its use will likely hinder movement, rather than help it.



Two seminal maps of the physical and economic realms were published in 1678 and 1776, respectively, by Isaac Newton and Adam Smith. Ever since, a central feature of the human journey has been the development and application of maps of ‘outer’ or ‘superficial’ reality. Increasingly-sophisticated scientific theories have been applied in an expanding array of technologies. Conflicting evaluations of this trend exist. On the one hand, technology raises the average standard of living, and alleviates poverty. On the other, the scale of technological industry has created ecological problems. And, more troublingly, its very success strengthens the narrative of a completely matter-based reality.

One potential antidote to the negative effects of the scientific-technological complex is to turn humankind’s collective attention to the ‘inner’ or ‘deeper’ journey. This brief article discusses the kinds of maps that might be developed for this kind of travel. In particular, I discuss Richard Harvey’s ‘Three Stage’ model of psychospiritual development, and its relationship to the momentum of modern science.

‘Mystery’ Has No Comprehensive Maps?

Various wisdom traditions and psychospiritual commentators hold that Life, in its full Mystery, has no comprehensive maps or complete theories. For example, God, or the Ground of Being, or Ultimate Reality, is sometimes referred to as the Nameless, or the Unspeakable, or just ‘That’. Alternatively, as Jiddu Krishnamurti put it: ‘Truth is a pathless land’.

These views raise the question of whether there *can* be maps of the psychospiritual journey. (For brevity, this article assumes that ‘the psychospiritual’ is a meaningful term. Also, that we share a common understanding of what ‘psychospiritual’ refers to!) As one alternative to a ‘no maps’ possibility, Awakening might be a journey that *arrives in* a pathless or map-free Reality. But that journey itself – of the Dreamer stepping out of the Dream, so to speak – may still have some sort of structure, or regularities. Then, even though the *destination* cannot be captured in words or symbols, we may be able to draw useful maps of the *path to* that destination.

Maps of the Dream and the (Creative) Dreamer

For specificity, consider one view of the human condition. A single, unified, Creative being begins to attend to the belief ‘I am separate’. This belief then creates a fragmented *experience* of life, although *unseparated* Reality persists, untouched. Separated experience is taken to be synonymous with suffering. And Awakening from the Dream of separation-and-suffering requires extraction of attention from the separation-belief.

This brief hypothesis shows there *might* be common, useful structure, in humanity's inner journey. If the hypothesis is descriptively accurate, a traveller might try to: understand her own Creative capacities; become intimate with attention; uncover beliefs; and, identify resources that *can* extract attention from its habitual concerns.

But the hypothesis also identifies a possible *limitation* of inner maps. Radical Creativity can not only create experience (and Universes!). It can do so in an unlimited myriad of ways! For example, each allegedly-separate experiencing-stream might have a *unique* structure, despite common origins. Alice might have a million, private, inner dimensions to unpeel before coming upon the separation-belief. Whereas to Bob, the whole thing is immediately self-evident, once he looks for it. Put differently, we might share a common superficial reality. (This superficial aspect is well-described in typical contexts by a nuanced version of modern science). But we might each have deeper Dream-dynamics that are completely alien to every other's!

Richard Harvey's Three-Stage Model

Into this context, Richard Harvey introduces his Three-Stage model of psychospiritual development. According to this proposal, there *is* common structure to individuals' inner lives. Although there is unique *e.g.* biographical content in any one journey, there are also landmarks common to every trajectory. One way to describe the structure of Harvey's journey is in terms of 'identity'. Stage-1 work extracts attention from identity-as-child. Stage-2 then develops identity-as-functional-adult. (But it still retains some identification with limitation, *e.g.* as body-mind.) Entry to Stage-3 introduces, stabilizes, and deepens identity-as-Love. As Stage-3 work progresses, less and less can be said, reflecting the idea of unmappable Mystery as 'ultimate' destination (that was never actually left!). Within each stage, sub-structures, milestones and resources are identified. This offers additional assistance to the traveller and his assistants.

Harvey's work is a remarkable and profound contribution. He integrates therapy, personal growth and spiritual awakening. And he identifies contingencies and relationships governing these activities. As he himself remarks in *Your Essential Self*, his model is grounded in extensive direct experience. But it still requires further verification and validation, in the best traditions of true science. Users might still beware of *presuming* that a given journey will *necessarily* fit within the 'vanilla' Three-Stage model. For example, as discussed elsewhere in this issue, there is some evidence that a typical 1-2-3 stage-progression is *not* 'required'. Notably, some people may access certain Stage-3 capacities before completing Stage-1 healing.



Maps, Meta-Maps, and the Future of Humankind

Humankind's future on this planet will likely depend on significant investment in the inner journey. This will be a necessary complement to the current science-and-technology fixation discussed in opening. Harvey's work is a vital contribution to motivating this inward investment. For example, it can offer critical support to minds-that-need-maps.

However, we should not overlook a major obstacle. Consider the idea that science can give a complete and coherent explanation of reality, broadly in terms of matter. In my view, the tremendous momentum associated with this idea must be emptied, for contributions such as Harvey's to take root and flourish. Simplistic critiques of conventional science are unlikely to accomplish this emptying. Instead, we will need to animate a new line

within science itself. This will be of a scale and delicacy comparable to Harvey's extraordinary corpus – although of a quite different character.

The level-of-description we're entering now, which discusses competing scientific-materialist and inner-oriented maps, might be called a 'meta-map'. Collective navigation of the landscape outlined in this kind of meta-map will be crucial. But further discussion of the pivotal factors involved in *this* journey must await another time and place!

Nicholas Wright: is a map-maker and transformational strategist. He is the co-founder of *The Center for Dialog in Science*, and *Deep Economy*, and the founder of *Reality and Money*. You can reach him at nicholas@newscienceofmoney.com.

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

Join us for *Sacred Attention Vision*, a 9-week online and interactive overview of the Way of Sacred Attention – a radical, innovative approach to the psycho-spiritual development of humanity in the 21st century. We are currently accepting enrolment for the course that **starts on May 23**. For more information about this course, please visit this page on our website...

<http://www.centerforhumanawakening.com/Sacred-Attention-Vision-Online.html>.

The *Enlightened Moment Helsinki* will take place from **June 8 – 10**. The events provide a physical, emotional, mental, energetic, and spiritual exploration of your personal and spiritual growth and development with the aim of freeing your body, mind, and spirit and furthering your personal evolution in true consciousness. This event comprises a process of uncovering and revealing your deepest truth with psycho-spiritual teacher Richard Harvey as your guide. For more information about this event, please visit this page on our website...

<http://www.centerforhumanawakening.com/Enlightened-Moment-Helsinki.html>.

We have been updating our website with new imagery, navigation, and other changes. Visit our website at <http://www.centerforhumanawakening.com/index.html>.

Look out for *Richard's contribution to the "Meaning of Life" e-publication* at www.ExcellenceReporter.com. Recently the site's founder Nicolae Tanase wrote, "I'd be grateful to have you interconnected in the largest 'Meaning of Life' network. The world needs your wit on the meaning of life." Richard writes: "Having already presented an answer to the question, "What is the meaning of life?" in my video blog of the same name (see <https://www.youtube.com/watch?v=aDF-l6DNd9c&list=PLx4lzCsR4bvliQ1xOv07ifx4KLtDO8GXP&index=103>), I was tempted to offer a transcript of that vlog. But spontaneity and originality prevailed and I wrote a fresh piece on the subject in response. Please let us know what you think of my contribution for discussion in this newsletter. You can read it now <https://excellencereporter.com/2018/04/27/richard-harvey-the-meaning-of-life-must-be-inherent-in-life-itself/>.

6. Center Offerings

If you would like to support the philanthropic work of The Center for Human Awakening, you can do so through our *Donation Center*. Your donation will make it possible for either: (a) those people who cannot afford therapy and counseling, but who sincerely need the support, to receive it; or (b) those who cannot afford the tuition fees to enrol in the Center's revolutionary and transformative psycho-spiritual training program called Sacred Attention Therapy Online Training. For more details, and to offer your donation, go to... <http://www.centerforhumanawakening.com/Donations.html>

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 are offered through the Founder's spiritual center, Cortijo Llano de Manzano. 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. Retreats are available to individuals and couples. For more information about the retreats, please visit <http://www.centerforhumanawakening.com/Retreats.html>.

Have you considered becoming a *Friend of the Center*? Friends of The Center for Human Awakening come from all walks of life. Some friends are 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. What all these Friends have in common is a heart-and-soul-felt support and interest in the teachings and practice of The Center for Human Awakening. See the benefits of becoming a Friend at <http://www.centerforhumanawakening.com/Friends.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.

- Crowdfunding Research and/or Coordinator
- Hosts for European tour
- 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. See the 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. Visit <http://www.centerforhumanawakening.com/SAT-Therapists.html> for all the details.

Richard Harvey's *BLOGs and VLOGs* are posted weekly. 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 that Richard has received or read during the week, 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 book² he states the case for us being "custodians of the future" in a world that is being debased as it 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!

²*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

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