

The Eyes of the Golden Hall

~ A Newsletter of The Center for Human Awakening ~

July 2019 Newsletter

Volume 4, Number 4

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FROM THE EDITOR'S HEART

The theme for this edition of *The Eyes of the Golden Hall* is “Practicing in the Third Stage of Awakening.” Third stage awakening in Richard Harvey’s 3-stage model of human awakening is grounded in union with the source of consciousness—the Divine.

In the first article our Founder, Richard Harvey, writes about “Practice in the Way of Sacred Attention: Part 4 of 4.” The article explores third-stage practice and the fearless conditionless state of non-identification.

In the second article I share a piece titled “Life Becomes Our Spiritual Practice.” The article explores where spiritual practice may bring you—to an awareness that everything we experience is our spiritual practice.

Our third article is another offering by Richard Harvey entitled “Within These Practices Lies The Key To The Treasure House of Truth.” The article is an edited excerpt from “The Sacred Attention Vision,” Lecture 7: The SAT Perspective Part 5. The online course is available through the Center for Human Awakening.

The last themed article is titled “Acceptance As My Pathway to Peace.” It explores the practice of acceptance through a deep trust in life.

Please take a moment to review the ‘Soulful Sharings’ that round out 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.

OM SHANTI,

~ Robert Meagher, Editor

THEMED ARTICLES

1. Practice in The Way of Sacred Attention: Part 4 of 4, by Richard Harvey

Third-stage practice involves living in the fearless conditionless state of non-identification. Fearless – because the conditions of the world that humans tend to project as threatening are no longer present. Conditionless – because the identification and clinging to changing conditions that human beings tend to identify with and use to create a background narrative or context for the invention of their small petty self is no longer convincing. And non-identification – because in the great insight of third-stage awakening the separate self is revealed as a fiction of the ego-processes fuelled by the inventions of the small mind.

Whether originating in the physical/karmic, the emotional/devotional, or the mental/wisdom¹ conditions of spiritual character, the devotee now exhibits devotion in all his or her actions, thoughts, emotions, and energetic vibration. The love of life is superseded by the celebration of life. The plague and unrest of fear and desire now yields to a deep relaxation in peace, tranquility, and equanimity in the face of all relative changes.



What practice can possibly reflect the profundity of all this. The answer is the devotee's life is a demonstration of all these blessings and more. How he may choose to live comes from a far different place in him than the place of personal preference and individual choice

Everything can be sadhana – all your everyday actions, relating, and behavior. How you sit, walk, stand, eat, speak; how your thoughts, feelings, emotions, and energies manifest – all is a means for living sadhana. Naturally you involve yourself in sacred practices and spiritual exercises, but these sacred-spiritual activities are no different at all to your normal routine everyday functioning, and everything radiates your present illumination.



Subtle holdings of the ego-self, any surrender to personal power or “specialness,” deep karmic struggles, or attraction to self-aggrandizement is worked on with your spiritual teacher in the third stage of awakening. The very deepest aspects of manifestation of negative states (as sometimes fine holdings, often impersonal now) are dissolved in avid practice and the intensity of devotional discipline.

It would be an understatement to say that practice in the third stage is hard, demanding, or difficult. Practice in any and all of the stages

¹ Traditionally the way of the fakir, the way of the monk, and the way of the yogi.

is increasingly serious and challenging. The aspirant's capacity grows accordingly as he deepens in commitment. Yet the apprehension of sadhana, discipline, and practice as difficult and testing is in direct proportion to the illusory presence in the practitioner's life. The demands of the spiritual path (in the third stage) would be impossible indeed for the first-stage practitioner. The resistance is itself the presence of ego processes, so even as the ego-self is eroded so our ability to engage in sacred spiritual life is made possible by surrender and devotion.

I have prepared two courses, which present third-stage practice in more detail. They are *The Sacred Attention Vision* and *Realizing the Divine*. Those of you who perceive a sincere calling to spiritual life should consult the guidance and support in those courses to set out and stabilize in spiritual life.

Prior to engaging in earnest with spiritual sadhana there are pleadings and justifications from the ego-self. Delay, wait for a better (the best!) time, be sensible (!), think it through, distrust, uncertainty, just one more experience you are attached to... the list is endless, is it not? And yet when the aspirant is serious, devoted, and clear that the most important thing to do in this lifetime is to act now to awaken to enlightenment, no real argument exists. You simply fly into the divine embrace.



... flying, running and rejoicing... he is free and will not be bound... – Thomas à Kempis, *The Imitation of Christ*

The music reached the ears of the Gopis of Vraja. They could not resist its appeal. It went straight to their hearts. It carried an unearthly significance for them. It had the air of the deep calling to the deep. Obeying its powerful call they involuntarily rushed out of their houses throwing aside the house-hold work to take care of itself. It did not even occur to them to find out whether they were properly dressed. They vied with one another in reaching the place as fast as they could. They had yielded their hearts to Sri Krishna and approached him as if he were their illicit lover. – *Rasa Kreda*, from the commentary of M. K. Venkatarama Iyer

Life is swept along,
next-to-nothing its span.
For one swept to old age
no shelters exist.
Perceiving this danger in death,
one should drop the world's bait
and look for peace.

– *Uttara Sutta: Uttara the Deva's Son*, trans. Thanissaro Bhikkhu

We must go to where the life is, to where the joyous music is playing. Existence offers no certainty or security, but letting go, being flexible, surrendering, we return to the great flow at the border of timeless space and being: the river has remembered and returned to the ocean. We have discovered that we really are unconditioned, absolute Being. We have remembered our Real Self now we have journeyed round

our self in revelation. At last we are undeceived and we have stopped creating a world and populating it. We know now that there is no journey to where we already are.
– Richard Harvey, *Your Essential Self*, 235

(“Practice in The Way of Sacred Attention” is a four-part article. Parts 1 and 2 gave an introduction and discussed practice in the first stage of awakening and appeared in the March newsletter. Part 3 discussed practice in the second stage of awakening and appeared in the May newsletter.)



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

2. Life Becomes Our Spiritual Practice, by Robert Meagher

Reprinted with permission from Spiritual Guidance

When we begin our ‘conscious’ spiritual journey—by ‘conscious’ I mean we become aware we are on a spiritual journey even though we are unconsciously aware of such a journey from the moment we were born into this time and space—we tend toward building a practice to nurture and support our spiritual development. These practices may include reading, yoga, meditation, sangha (or spiritual groups), or any host of other activities or disciplines.



For some, our spiritual practices become the foundation and cornerstone of our lives. We may become very devoted to our spiritual practices. We may set aside time each and every day to honor these practices. Sometimes our practices will evolve as we evolve. So, for example, we may change our meditation or yoga practices by trying different styles of these disciplines.

As we deepen into our respective practices—whatever they may be—something interesting may emerge. The lines among the various practices may begin to blur. As we take time out of our ‘regular’ living to honor our practices, we may discover that our ‘practice’ starts to flow into our regular living. We may begin to notice that our practices merge with our living.

I remember the first time I experienced such an awareness was in cleaning the house one day. I was heavily into yoga at the time and everything became a reason to bring awareness to my breath. So, as I moved throughout the house, dusting, sweeping, and vacuuming, I was aware of my breath. I was aware of how effortless it was to bend and twist and maneuver my body to reach behind and underneath furniture, so long as I remembered to breathe. I became aware of how graceful (for me) I was able to move around the house and clean. It actually became fun!

Recently, after years of daily practice; day after day, after day after day of meditation, yoga, reading, prayer, contemplation, gratitude, forgiveness...I have come to a new awareness of how my spiritual practice is presenting itself in my life.



Life itself has become my spiritual practice. Everything I do, everything I experience...is my spiritual practice. From waking, to ablutions, eating, walking, talking, any and all activity, even my thoughts...have become my spiritual practice. And all the conscious practices that preceded it (the yoga, meditation, etc.) have blended into one, ubiquitous practice—awareness. This awareness is the gift of simply observing. It is made

possible through surrender, acceptance, non-judgement, gratitude, and forgiveness.

I now understand why the Eastern masters encouraged the student to pick ‘one’ practice and devote yourself to it. It does not matter what the practice is; it may be knitting or drawing or writing, it may be raising children, or

caring for others, it does not matter. Because the practice, any practice, if approached in a devoted way, will bring about awareness. As our awareness grows we are given the opportunity to explore our divinity and uncover the great mystery of life.

Life itself is a spiritual practice. This practice reveals the meaning of life, that life itself is its own meaning.



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. Within These Practices Lies The Key To The Treasure House of Truth, by Richard Harvey

(The following is an edited excerpt from “The Sacred Attention Vision,” Lecture 7: The SAT Perspective Part 5. This online course is available on the Center for Human Awakening website at <http://www.centerforhumanawakening.com/Sacred-Attention-Vision.html>)

The analogy of the flower

SAT is a remedial method. All therapy is remedial and anachronistic. It looks back and addresses the client’s dreaming, waking and sleeping life. Only in the first and second stages is there a progressive movement toward fulfillment. The analogy is of a flower that pushes through the earth from seed state to effortful striving and outgrowth as the stem pushes through the earth into the air, blessed by water and light, striving toward the light of the sun, and becoming a beautiful bud of boundless potential and fructifying joy. These are analogous to the first and second stages of awakening in the SAT model.

Sacred Attention Spiritual Training (SAST)

The second stage of awakening which is the state of personal freedom, of true becoming, authenticity and compassion is not a remedial time, no longer even a time for healing in the way we previously understood it. Therapy is, however, appropriate for a time, that is therapy in the sense that we understood and practiced it in the first stage of awakening. But increasingly the therapist has to call on qualities of the heart. Thus we call the practitioner who is supporting the client or possibly spiritual aspirant at this stage a heart-mentor. In the latter period of the second stage of awakening therapy becomes more spiritual in tone and content, more concerned with the numinous, more spiritually-orientated and divinely-led. Therefore we say that Sacred Attention Therapy is appropriate to the integrative and stabilizing period of the second stage, when it may modulate seamlessly into spiritual training with the Sacred Attention therapist and heart-mentor.

Sacred Attention Spiritual Practice

Dhyana is used in its meaning of higher contemplation or concentration. It is Sanskrit for meditation, but Sanskrit always has such a kaleidoscope of meanings. This is what I relish about it; in one single word you can convey a paragraph of words, sometimes even an essay. This meaning of *dhyana* encompasses the seventh or penultimate stage of the eight stages of yoga in Patanjali’s *Yoga Sutras*, the stage preceding enlightenment itself that involves intense meditation and inner awareness.

Dhyana is what we mean by Sacred Attention Spiritual Practice. Practice denotes an opening, engagement, commitment, deepening and flowering of spiritual sensibility, capacity and potential through persistent attention to the growing edge of spiritual-sacred life.

Sacred Attention *Sadhana* or spiritual discipline

The third stage of awakening is qualitatively different, a quantum shift where parameters are exchanged for boundlessness rather than new, freshly evolved restrictions.

In the third stage the bud opens and contemplates the sun. It simply *is*: devotion, commitment, truth, beauty, and a living embodiment of love and wisdom, serenity and completion, perfectly created and unique. Clearly neither therapy nor meditation (dhyana) is entirely adequate here either. This stage represents the fruition of spiritual discipline and the embrace of a perpetual spiritual life.

Those of you listening to my talks will know that I am fond of this word *sadhana*. I use it in the sense of perpetual practice, spiritual discipline, and endless devotion. It means both the means to spiritual realization and spiritual realization itself, which gives you some idea of what third-stage practice is all about. Used in major Asian and Middle Eastern traditions, it is ego-transcending, spiritual practice toward an inherent goal. It is the exchange of attachment for liberation through the skilful application of heart and mind.

Our principal obstacle in understanding *sadhana*, in the sense in which we use it in third-stage awakening, is its perpetual aspect. It is spiritual discipline without a break. In waking, sleeping, dreaming life the Divine Person stands with you, before you in your Heart. The practice of *sadhana* is a relinquishing of all else but your discipline and your surrender to the Divine.

We are conditioned to see events in time and space and inherent in this is purpose, motivation, meaning and intent. It is crucially important that we understand this seeming paradox. Anything that is ultimately worth doing cannot be done for an ulterior motive. You cannot be satisfied doing something to gain or appease your desire. Here then is the conundrum. Both third-stage awakening and the state of Mahanaman are purposeless endeavors. It is not even appropriate to use the word endeavor. They are practices *for their own sake* that simply demonstrate the core divine truth that you *are* divine love itself.

In both first- and second-stage awakening point of view is dominant. We see from our personal perspective or point of view. In other words we retain some trace of separation. But in the third stage, after the preliminary stages to the transcendent events of that stage, point of view is expunged – *there isn't one*. When you have transcended the delusions of identity, separation and division, there is no individual perspective, because there is no differentiation whatsoever.

Three spiritual practices

To move us a little closer, three aspects of sacred-spiritual approach are presented here to avoid mystification and give a hint at the way ahead. Even when you are not currently practicing third-stage *sadhana*, these practices may resonate with the truth of the stage you are in.

One, the spiritual adherent must develop the mind and heart of discrimination. He or she must know the difference between the Real and the un-Real. He or she must be able to discern the unconditional from the relative, the eternal from the temporary.

Two, the spiritual adherent must be able to renounce purpose and the results of action. He or she should be able to experience equanimity in adversity, without succumbing to disturbances, seductions and distractions.

Three, the spiritual adherent should harness motivation and longing, so that all his or her thoughts and demonstrations are in relation to the Divine *only*.

In conclusion, I present these three practices for your deepest consideration – knowing what is Real, freedom from purpose and full devotion to the Divine Reality. Within these practices lies the key to the treasure house of

Truth and they are a reminder that our orientation through point of view, delusion, progressive thought and action and distraction in worldly affairs will and must be ultimately transcended in psycho-spiritual exploration and fulfillment.

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

4. Acceptance As My Pathway to Peace, by Robert Meagher

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Eight months after a tornado ripped through the city I live in, I cycled through a neighborhood where the tornado had touched down. What was once a neighborhood with houses lining the streets and old-growth trees creating a canopy over everything, was now a barren and desolate feeling landscape.

Most of the trees were gone. Many of the houses were still standing, however. You could clearly see where some houses had already been repaired, while others were in various states of repair or disrepair. It was also clear that many had been abandoned.



There was a large power line that cut through the centre of this neighborhood. On one side of the power line was destruction. On the other side of the power line was pristine, untouched property. The contrast was striking.

My thoughts ranged from the awe of the power of nature, to how lucky some properties were on one side of the power line, to how heart-wrenching it was to see the devastation on the other side of the power line...less than 100 meters away.

There was the momentary deluge of WHY questions that entered my psyche. Why did the tornado hit the community on that side of the power line? Why did the tornado leave the community on the other side of the power line untouched? Why did this happen at all!?

The experience made me realize that we ask the WHY question a lot! If anything untoward happens in our life, we tend to default to a litany of WHY questions, that typically starts with *Why is this happening to me?*...and then spreads out to include such endless inquiry as... *Why are you doing that to me? Why are you being so mean? Why me? Why not someone else? Why are you hurting me?* And the litany of WHY questions goes on infinitum.



I learned that asking WHY does not bring me peace. Asking WHY tends only to feed a loathsome self-pity and lead me into energies of anger and hatred.

My peace can only be found in an acceptance of what is; an acceptance of life on its terms, not how I want it to be. The sooner I can accept what is transpiring, the sooner I can return to a grounded sense of peace. It is during times, episodes and events that have an element of extreme upheaval about them that our acceptance is challenged.

Take, for example, the tornado and the resulting damage. How can one accept such an event and the devastation it produced? This kind of acceptance is only possible through a deep trust in life—that everything, with no exception, happens for our good. Even a tornado! Yes, life does seem to present us with challenges and challenging situations. But they will only seem like a challenge for as long as we resist them. Learn from them if we can; but accept them we must, if we are to be at peace.



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.

SOULFUL SHARINGS:

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

NEW! *Dharma Sky* is available in ebook format (Kindle). Please visit [Amazon](#), Apple Books or [Barnes & Noble](#) for purchase.

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NEW! *Moksha Dawn* is available in ebook format (Kindle). Please visit [Amazon](#), Apple Books or [Barnes & Noble](#) for purchase.

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6. Other Center News and 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.

- 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. 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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7. Links

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