



The Eyes of the Golden Hall

~ A Newsletter of The Center for Human Awakening ~

January 2022 Newsletter

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FROM THE EDITOR'S HEART

Our theme for this edition of *The Eyes of the Golden Hall* is 'Compassion.' We offer you a beautiful theme to explore as shared through a wonderful collection of articles and other offerings.

We are blessed to have Richard Harvey share three articles from his published works. Each beautifully explores compassion as an authentic expression of the heart. I offer a personal portrayal of compassion in an article I title "Looking Into The Face Of God."

We continue to be blessed with Michael Richardson-Borne's contributions to our newsletter. Michael shares another one of his poems from his collection of poems called *Two-Headed Monsters: Poems for a New American Dream*.

We are pleased to welcome back Dr. Nicki Monti in this edition. Dr. Monti takes an in-depth look at eros and psyche in a story about awakening.

The theme for our next newsletter (May 2022) will be 'A **Spiritual Perspective on World Events.**' If you would like to contribute a piece for our May newsletter, write to us at info@centerforhumanawakening.com.

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

~ Robert Meagher, Editor

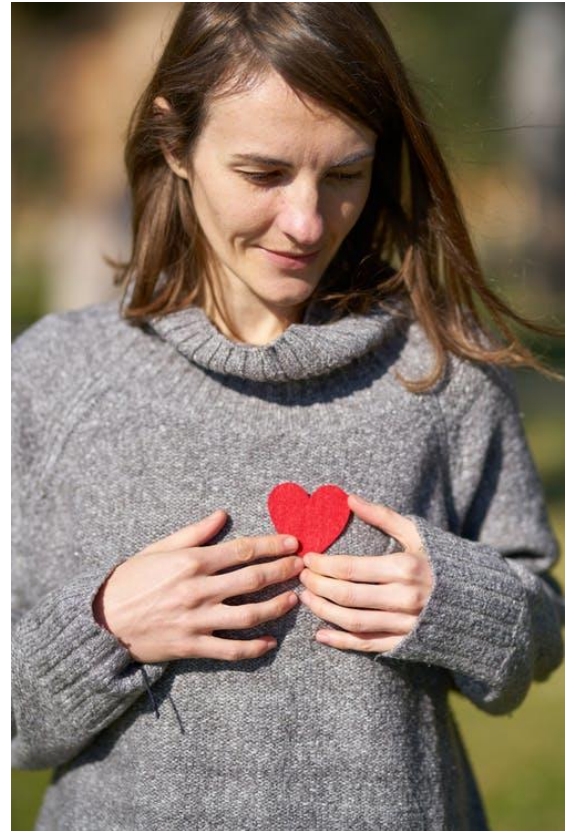


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THEMED ARTICLES

1. The Presence of Compassion in all Levels of Consciousness, by Richard Harvey

From the level of appearances to centering in the heart

Compassion is one of the central qualities of human awakening. Does this mean that people who have not awakened out of their conditioning cannot experience or practice compassion? What about family life and caring for others and a host of daily and spontaneous demonstrations of love and caring that most people feel and express? Can we only be compassionate once we have completed our inner journey, freed ourselves from emotional-behavioral patterning, and become authentic?

Let's start with a little background. One reason that people are different is that they participate in life through different levels of awareness, or consciousness. At the first level is the realm of appearances. Here you are completely involved in what you see and experience without questioning, searching, or aspiring to anything else. Not too many people today are exclusively in this realm, but nonetheless it is the basic level of awareness in which a cake is a cake, a human being is a human being, and that's that. This is a basic, simple, unquestioning awareness of the world.

The second level of awareness is identifying with roles. Here you become a father, a lawyer, a racist, a cook, a bread-winner, a guitarist, a builder. The point to remember about this level is your role is assumed. It is not *who* you are, rather it is an activity. The activity may be emotionally engaging (for example, mother) or it may simply be a means to earn a livelihood (for example, the truck-driver who wishes he was a country 'n' western singer), but roles are essentially costumes we wear and they imply duty and responsibility, ability and efficiency, accomplishment and ambition. The workaholic is someone whose work role may have become so important that their other roles are sidelined. For example, a very successful salesman may be a neglectful father.

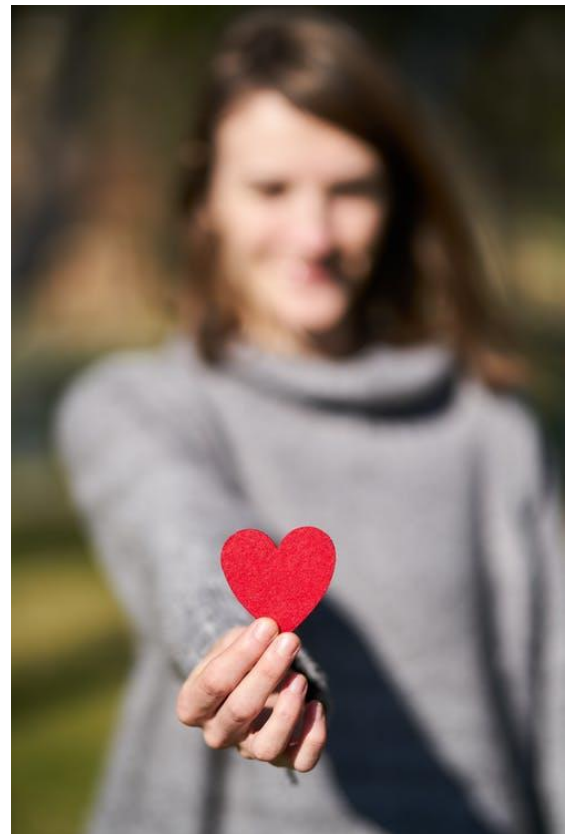


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The third level of consciousness is the one where we are questioning, exploring, trying to find further satisfaction and fulfillment in life. It can be summarized in the statement: *there must be more to life*. So it is a searching, questing (and questioning) awareness. Many, if not most, people today have reached this level of consciousness to some degree. Education, information technology that imparts stimulating ideas, even entertainment, movies, novels and popular music both reflect and create this milieu of exploration of oneself and the world. This level begins with awareness of self. The question is Who am I? and this initiates self-reflection and self-exploration.

Collective humanity has reached this level very rapidly. In the first half of the twentieth century questing and questioning were for the minority. Partly because of economic constraints, difficulties in traveling, social mores, the devastating events of two world wars and societal expectations, the individual's aspirations were more sober and inhibited. This meant experts thrived—authority figures, people who knew. In many ways, knowledge was power. Nowadays we all have knowledge if we can be bothered to look for it; in theory at least we can all be experts. So, in the information age some of the mystique of possessing knowledge has been taken away.

In the Mind-Body-Spirit/New Age field the activities of consciousness-raising, which are filled with methods and philosophies for self-awakening and psycho-spiritual growth, brought about a great swell of interest and the opportunity to commercialize this was not lost. From modern healing methods to ancient spiritual ideas, all has been packaged, repackaged, and sold and sold again.

One of the problems is that the field of consciousness-raising, waking up, remembering yourself, healing etc. has become an attractive milieu *in itself*. And it is one that people may be reluctant to leave. Thus the very search has hindered aspirants from reaching any kind of destination or fulfillment. For many it is enough to have friends, companions, kindred spirits to share with, to laugh and love with, and to share the search together.

But the fourth level of consciousness is the one you enter when you let go of these seductions and rewards and cross the bridge of the heart and soul. It means capitalizing on your personal growth discipline. Your effort leads you a place of letting go, surrender, and ultimate personal loss, where it is possible to become yourself, to participate in your true nature, and allow the character and personality to blossom in the flowering of inner work. This I have called variously the bridge of the heart, the threshold of authenticity, the step into transformation and the meeting with your adult self, as well as the world of two.... because it is all of these.

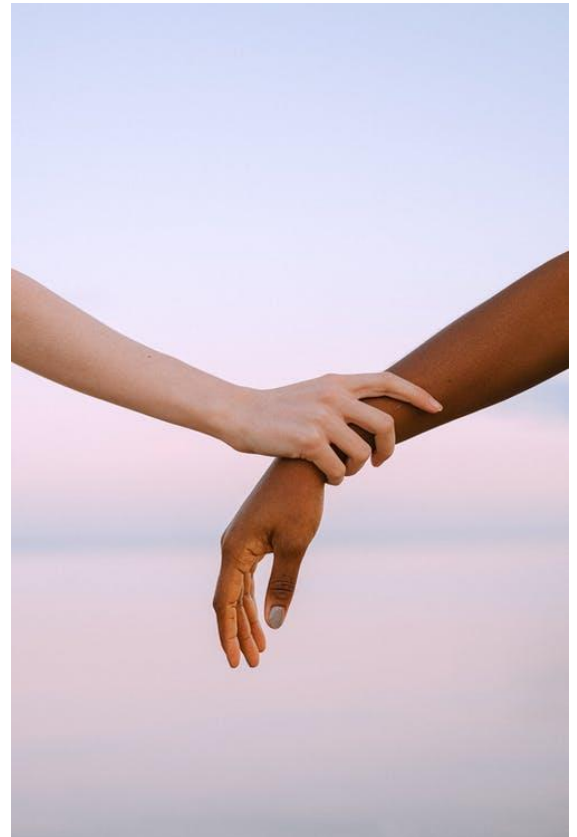


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The fourth level is the state of being centered in the heart energy. This means that you activate compassion on a pure level. We will come back to this, because it is central to the question. But let's now complete this background picture of levels of consciousness.

From all is One to transcending the opposites

The fifth level is the level of unity. Freed from our exclusive identification with our individual soul we see ourselves as all souls, or really One soul, without separation. This is the beginning of the truly spiritual path unhindered by personal identification and separation. The sixth level is the realization that all is One, all is inner, and therefore the dismissal of the outer world reality. Many aspirants withdraw from the world in this stage and merge the spiritual, transcendent awareness of the group soul that extends out into eternity. Finally, the seventh stage is the acceptance and identification with the unassailable knowledge that all is Divine.

In summary then, we have this multi-layered view of the levels of consciousness:

7. The Divine, Absolute freedom
6. Non-being, emptiness, Nirvana
5. Unity, non-separation
4. Heart and Soul, Self-essence
3. Searching, questing and the Bridge of Authenticity
2. Identification with roles
1. Simple awareness of appearances

Compassion, like caring, kindness, and love may be naturally present in all these seven levels of consciousness. But it is very different in quality, experience, depth of responsiveness, and expression in both inner and outer worlds, according to which level of consciousness you are in.

The *collective* level of human awareness is currently in the first three levels (1-3). The first three levels span the animalistic concerns for survival, food, shelter, comfort, mating; the biological layers of human experience, like family ties, loyalties, and interdependent relationships, and the further sophistication of relating to oneself and the impulse toward the quest for truth.

Within these first three levels, compassion is subject to the limitations of the conditions of those levels. For example, love and compassion toward our children is expressed in the kinds of concerns that are appropriate to family relationships—protection, well-wishing, desire for individual pleasure and fulfillment, to preserve the family through procreation, to enjoy good health, shield and keep them safe. In the second level, friendship, involvement, and the thrill of interacting with others in complementary roles to our own stirs the heart and precipitates involvement of different kinds with a variety of loving feelings. Compassion in the third level of awareness extends out beyond our biological family.

The first three levels of consciousness are characterized by fear. Fear causes a contraction in the organism. The creation of a false self is really the personification of fear. We possess fear as if it were a fact of life, whereas it is really a *reaction* to life. If we can be responsive to life rather than reactive then the heart can bloom, expand, and flower. Our heart is taken captive by fear, because the heart hardens and weakens under its self-contraction.

To cross from the third into the fourth layer of consciousness is a transformational act, a movement between two levels of reality—one dominated by fear, the other dominated by love. It requires an extraordinary depth of inner work, an act of great courage, and trust in the unknown. We realize the meaning of heart as *coeur*—bravery and courage.

In the fourth stage there are distinguishing elements to compassion. First, compassion is increasingly not proffered or given; it is a *fact* of the second stage of awakening, an intrinsic element. This is because the

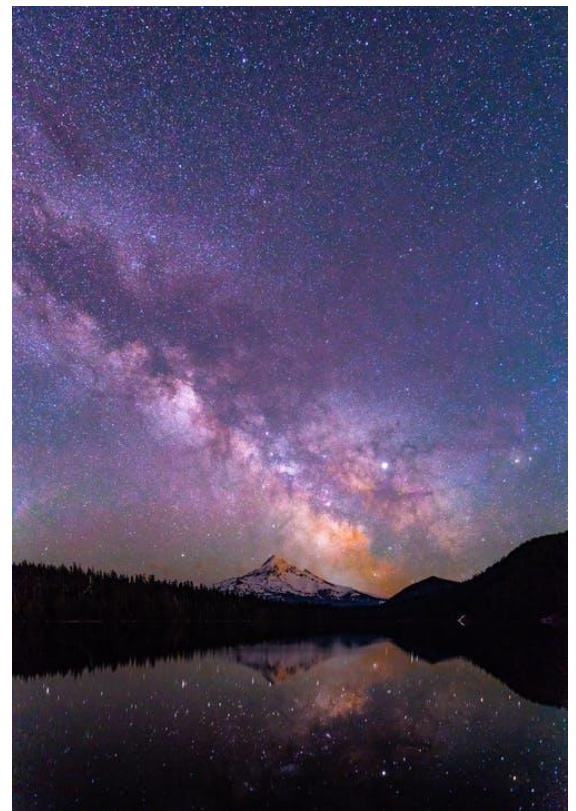


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personality issues have been resolved and the person who participates in the fourth stage of awareness acts from their authenticity. In summary, the experience is: *when compassion is present I am not*. This is a very different relationship to compassion to, say, that of the second chakra where to varying degrees you are effectively allotting compassion or serving it out. In the fourth stage, compassion radiates from the heart as a form of love. When you are centered in the heart you have no choice, there is no option and there is no act of will involved with expressing compassion or love. You may not withhold it; you may not bestow it. It simply is, as a spontaneous expression of your nature. You can no more prevent, interfere, or take credit for it than a rose can for its fragrance. And you can no more choose who to give it to and who to withhold it from than a flower can decide who may or may not smell it!

In this authentic stage of awakening you work on the ego-processes in a more subtle way than ever before, but it is important to remember that you are not yet beyond the ego. It manifests in subtler and subtler forms. Compassion becomes a very important gauge. Because if compassion is only present when I am not, this is a direct and highly potent challenge to the ego. You can assess your ego participation in the manifestation of love and compassion in your life. When your judging mind comes into your conscious—for example, by some characteristic of an individual that attracts your disdain, derision, or negativity—what has happened in that moment? If you were in the first stage of awakening, then all is clear; your projections manifest in your experience of the other as a victim, a perpetrator, a cry baby, a villain. You know then that you have work to do, that you have fallen between the opposites and the opposites will teach you everything you need to know. That is the lesson of that point in the journey and the first understanding of the first stage. The second understanding is distinguishing what is actually happening in your relationship dynamics, so that you can untie yourself and your involvement, personal material, and investment from the other's self-involvement, personal material and investment.

From knowing where love appears to the transformation of suffering

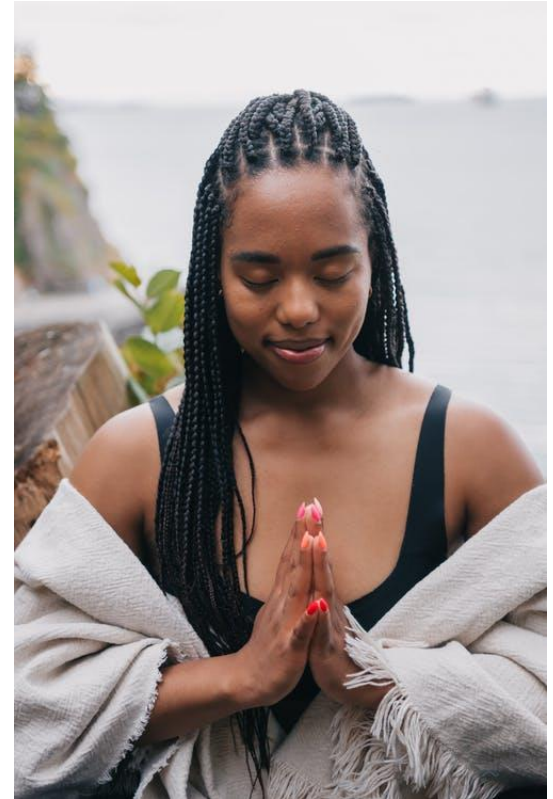


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In the second stage the lesson is more subtle, but also more pointed. You are almost certain to meet the subject of your worst nightmares, the very person in the manifestation you least want to deal with. So he or she is a murderer, a rapist, a terrorist, a child-molester. It is however your personal proclivity, your individual weakness manifests. Otherwise you would center in your awareness, in your heart with truth and compassion, without judging, without marginalizing anyone by confusing them with their behavior. You have reached the point now in your personal journey where you face the big test in which a saint and a sinner are not so very different, in which you no longer confuse a person's actions with who they are. You are not what you do, not your role, your body or your functioning.

In a story of the Buddha there is a murderer, a serial killer called Angulimal. He was initiated into sannyas by Buddha. For a brief time he was a sannyasin, a follower of Buddha, before the crowd stoned him to death, but the man they stoned was awakened in his heart. The crowd, blinded by hate, saw only the man defined by his previous acts. Buddha has awakened him and the pivotal moment comes when Angulimal must choose between his head and his heart. Before him is the great awakened one—the Buddha—so he meets the border between the

world of conflict, hate, and retribution and the world of inner peace, contentment, and happiness. The passage reads: “the hand was holding the sword to kill the person, and his heart was saying put the sword back in the sheath.”

Any act of prejudice, bigotry, and judgment is an act of murder. We kill people everyday, dismissing them, judging them, serving out disdain and derision. But when the heart opens, we put the sword back in the sheath. The heart tells us to do that, because the heart enables us to see through the eyes of love, acceptance, kindness, and compassion.

As we hold negative prejudices, we may also hold positive ones. For example, we may wish the best for our friend. Wishing the best for anyone sounds fairly innocuous until you reach the second stage of awakening. In this stage you accept things just as they are, and a person exactly as they are. Your wisdom has reached the level where you know, realize, and understand that hardships, pain, and loss are not only unavoidable, but they are one of the ways in which we grow. This can be how we expand into a higher sense of consciousness, awareness, and wisdom. Pain, hurt, and difficulties of all kinds are merely suffering. Loss and frustration, like hate and anger, draw attention to the extent to which our hearts are able to engage. Knowing where love appears to stop enables and empowers us to grow beyond our self-imposed limits and live into our expansive hearts.

We are not so inclined to take responsibility in the second stage of awakening, either for others or ourselves. We refrain from interference, intervention, or imposing change, fuelled by personal preference and judgmental evaluation. Curiously the self-responsibility required to arrive in the second stage is followed by a deeper trust. This deeper trust stands before responsibility, since response is less now of the individual personality and character. Responsiveness has been a lubricant for releasing the psyche from personal limitations, principally fear and desire. Now your trust in life is required. This is the new practice.



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You realize that the unfolding of the universe, the cosmos, the world, and the individual life are ineluctably linked in a way that you wouldn't want to presume to help or dare to hinder. Your interference is not required. You allow, you accept. You deeply yield and bow to life just as you find it. Ever returning to the subject that is yourself, the importance of being present and particularly of being becomes central. You breathe and center yourself from moment to moment and allow your mind to remain relaxed and empty. You find awareness more and more vibrant, clear, and potent and with it comes overwhelming calm, contentment, and wisdom and bliss.

In the heart of compassion you suffer with and you suffer gladly. But the suffering now is of a wholly transformed quality. It has gentleness, empathy, acceptance, and blessing. To be here is enough. To be alive is blessing. To have even a glimpse of truth is the knowledge of the ultimate sanctuary. You are filled with gratitude and devotion.

So, to summarize: When there are no others, no separateness or division, compassion is a state of being; it is the function of love. When I am in my true nature in the flowering of the heights and depths of personality, compassion is extended indiscriminately to all and everyone. In the lower conditions of consciousness, compassion is always a self-motivated, self-directed diversion of self-concern and fear and desire through psycho-biological levels of basic ego-concern.

At the center of these three stages of human awakening are the three attributes or modes of human experience: being, doing, and having—or consciousness, *sadhana*, and fear or motivation or darkness, *satva*, *rajas*, and *tamas*.¹

Absence of self

At the beginning of this talk I asked: What is the most basic assumption of human existence? And answered: Surely it is the belief in yourself as *a person*. Now we can see that that person is love, or that since love is not a person in the separate sense we should more precisely be able to say with spiritual accuracy I and you—we—are love; consciousness is love; it is our very being.

The absence of the self must be natural and fulfilled naturally. It must be genuine. It is a function of the overflowing heart. The heart is largely misunderstood in the modern world because humanity is caught in the concerns of the first three energy centers where the overriding interests are individual survival and fear. Only the one who has ascended to the fourth level of consciousness, the heart of compassion, can forget self long enough to practice genuine compassion.

Here is a Sufi teaching story: A very rich man decided to give away all his wealth to the poor. So he prayed to Allah saying: I want to distribute all my wealth among the poor and needy in such a way that nobody in the world will know about it. Immediately he heard the Lord reply: If while you distribute your wealth, you are totally absent, then let the whole world know about it, it won't make any difference. However while doing so, even if an iota of you is present, then it is best that you don't distribute your wealth for no credit will accrue from the act.



Photo Credit: pexels.com - Cup of Couple

In other words your inner attachment to yourself is what counts, not how it appears to be; intend good and let it be an end in itself.

Credit, like merit in Buddhism and virtue in Christianity, is a way of evaluating the authenticity of spirituality. Authenticity is critical in spirituality since we are dealing with invisible worlds, invisible truths, and invisible

¹ In Hindu philosophy *Satva*, *rajas*, and *tamas* are the three *gunas* or inherent qualities in all arising phenomena.

means, visible only to the inner eye. Hence from the point of view of truth and the spiritual realms only genuinely supported kindness or concern is really loving.

Compassion is pure love and it asks for nothing—absolutely nothing—in return. Compassion is indiscriminate. It does not choose or select. It is like energy released outward to wherever, to whomever. No one or no thing is more or less deserving of compassion. Compassion is not personal, it is not owned, it is not yours, so allow it to move through you freely.

In the release you will feel unburdened, relaxed, calm, and quiet. It is such a relief not to have to judge, not to have to decide what is right, who is deserving, and how you should interfere with life. Compassion is unconditional. It does not favor your relatives or your friends. It is innately all-inclusive.

There are no barriers for compassion and love and the reason is that you are not. Everyone you meet is a form of you, existence is you, and like so many mirrors you merely meet yourself in different guises in everything you see. You cannot carry Bombay home with you. How was Spain made? There are no real divisions. We are alone in Divinity.

This is the distinguishing and the supreme experience and insight of second stage awakening: all you meet is yourself; the universe and you are the same... One.



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The Heart of Compassion Exercise

We like to think that we may be here for personal fulfillment, but we are not. We are here to heal the world and to do that we must realize that we are the world and that the world is us. We are not here to satisfy our small selves; we are here to heal the world of its ills and its pain. It is a process of birth, a travail to wholeness.

So, sit in a relaxed meditative posture with a straight back, head, and neck, and feel a solid sense of grounding connection between you and the ground, the floor. Take three deep breaths and breathe all the way out. Return to conscious relaxed breathing in and out, breathe steady, full and deep, but relaxed and alert.

Now... as you breathe in... picture all the miseries in the world, all the darkness and negativity being absorbed into your heart. Leave no hellishness out from past, present, or future times... Now as you breathe out... release all the joy, bliss, and blessing inside you; simply pour it out. For this is the practice of compassion: drink in all the suffering and pour out all the blessings. Notice how suffering is transformed in the heart. The energy of suffering is transformed into blessing and into bliss. It is a miracle.

Experience it and don't forget to breathe when you do it. You need not hold on to any suffering, but all forms of suffering can be transformed in the heart into love, bliss, and blessing.... Take in misery, pour out joy. This transformative alchemy is the practice of compassion.

(Adapted from Richard Harvey, Dharma Sky: **talks on psychological and spiritual understanding and renewal for the modern era** (2013), pp 144-154.)



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

2. Looking Into The Face Of God, by Robert Meagher

Of the many things I have learned from (and in) my current relationship, compassion may be at the top of the list. Perhaps the most significant thing I have learned about compassion is that it does not involve pity or joining with the other in their pain. True compassion simply allows you to witness the other and create a non-judgemental space where you can ‘be with’ another as ‘they’ are.

My partner, Sherwin, and I began our journey together 18 years ago. Within the first year of our partnership, Sherwin was diagnosed with Parkinson’s disease. Six months after the Parkinson’s diagnosis came the news of prostate cancer. The two diagnoses combined started a transition whereby I evolved into the sole (and soul) and primary caregiver for Sherwin.

Sherwin and my relationship has gifted me with treasures beyond my wildest dreams. I have been offered the opportunity to feel things that I couldn’t imagine I ever would. Compassion is just one of those treasures. I don’t mean compassion in the conventional sense it is glamorized in, but true compassion. One recent event may be the greatest example of compassion I have ever experienced with Sherwin. Allow me to share...

Sherwin possesses a George-Costanza-wallet. What is a George-Costanza wallet, you ask? George Costanza was one of the main characters in the US-based, hit-TV-sitcom series “Seinfeld.” George had a wallet that contained dozens, if not hundreds of, little scraps of paper. George added one too many pieces of paper to his wallet during one episode and his wallet literally exploded, sending all of George’s little scraps of paper flying through the air, much to George’s chagrin.²

Sherwin’s wallet is not of the grandeur that George Costanza’s wallet was, but suffice to say, Sherwin has many little scraps of paper in his wallet. So, one day Sherwin comes into the kitchen with his wallet in hand and places his wallet on the counter with a thud! “I can’t find the damn card!” He grumbled.

I was in the middle of having my breakfast and I remember having thoughts of my day as I envisioned it unfolding. Sherwin’s entrance into the kitchen, with him presenting his wallet dilemma, shook me out of my robotic daze. Call me what you want, but I could tell Sherwin was looking for something in his wallet. I also was very aware that his wallet had dozens of little scraps of paper in it, along with other cards and paraphernalia. I knew that if I got involved in this unfolding scene, my sense of organization and discipline would be shattered. My anxiety started to build as I felt myself getting drawn into the unfolding crisis. But then something came over me...

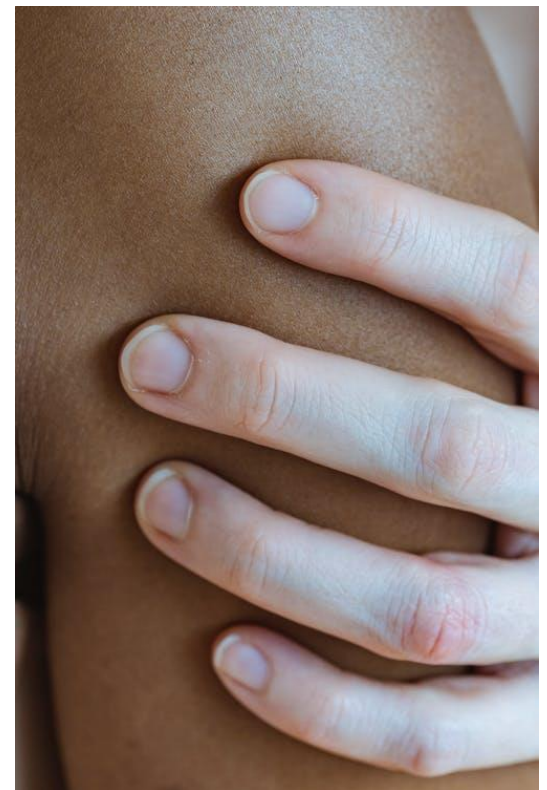


Photo Credit: pexels.com - Angela Roma

² If you are inclined, here is a link to the famous scene where George’s wallet explodes.
<https://www.youtube.com/watch?v=7jXhohODBVk>

A deep peace washed over me. It was a peace that clearly was not of me. It washed over me from a source that was from beyond my limited sense of self. With a groundedness I have only experienced a few times in my life, I said to Sherwin... “Can I help you with something?” With those words I knew what I was doing, and I knew what I was in for. Where this decision to assist may have escalated my anxiety many times in the past, this time there was only tranquility and serenity.

“I’m trying to find a business card for the garage where we bring the car. I need to call them. But I can’t find the damn card!” Sherwin said. “I know it’s in here somewhere!”, as Sherwin continued to fumble his way through his wallet and the medley of little pieces of paper stuffed in every nook and cranny of his wallet.

“Would you like me to help you find the card?”, I asked.

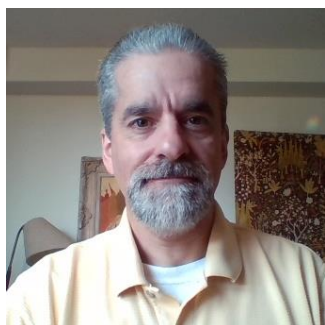
“Yes please.”, said Sherwin. There was a surrender in Sherwin’s voice; almost as if he had tapped into the peace and serenity that had come over me.

I gently took his wallet and removed one stack of papers. With Sherwin looking on, I gently went through each piece of paper in that one pile, showing each piece of paper to Sherwin as I went through the pile. This gentle examination of each pile of papers unfolded until we finally found the card Sherwin was looking for.

As I handed Sherwin the card, I gently squeezed his hand, and with no words, leaned over and gently kissed him on the cheek. As I stood back up, I could see a pool of tears welling up in Sherwin’s eyes.

“Thank you.”, Sherwin said.

As I looked into Sherwin’s face, I have never felt compassion as I felt it in that moment. It was a mutually-respectful compassion. I felt compassion for Sherwin. And I felt Sherwin’s compassion for me. As these compassions merged into each other, every judgement I have ever held was erased. It was true forgiveness unfolding in front of my eyes. I was looking into the face of God.



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

3. Inhabiting the Heart: Practicing Compassion, by Richard Harvey

Most of us are unaware of the depths of our emotions, because we don't breathe deeply enough to experience them. During respiration we retain a portion of inhaled breath called "residual volume," so that some air is always left in the lungs even after we imagine we have exhaled completely. When we breathe in again we are inhibited from filling our lungs to full capacity. The result is that many of us live with a chronic background depression: our chest becomes chronically, energetically, and even physically, concave and a full breath into the abdomen and pelvis is habitually inhibited. As a result our emotions and relationships are merely reactive, since our feelings are mechanical, contrived, and automatic, with little or no emotional spontaneity or authenticity.

Whether from smoking, lack of exercise, emotional repression or simply bad habit bad breathing can be corrected through a number of steps. First, bring your awareness to your breathing. Curiously this alone may be transformative. Becoming aware of your unnaturally shallow or directed breath may be enough to cause you to take a deeper breath and then begin to change your breathing habit. Directing the in-breath further and deeper down, through the chest and abdomen and into the pelvis also helps and, finally, I recommend allowing a full out-breath. When you are really paying attention, give yourself a little restful moment before taking the next in-breath. Try these techniques in any combination to transform your breathing pattern.

When we shift our emotional center into the heart we have a deeper experience of kindness, compassion, and love. The emotional center is usually adapted to memory, early conditioning, and fear. When our heart is governed by these we cannot really love. To truly care for others, we must truly love ourselves and be aligned with our true center. Only then can we become attuned to the flow of love that expresses itself through compassion.

Compassion is beyond our control, not subject to our will. It is not sentimental, still less can it be manipulated. When genuine compassion arises in us, it has an impersonal quality, because its power is greater than the small self. We inhabit the heart; not our individual heart, but the true heart. Our innate abilities to value, feel, and empathize with others are occupations of the true heart. As authentic beings, caring for another is continuous with caring for ourselves.

When we cannot see the world as it is, we are unable to put genuine caring into action. To act with care involves setting ourselves aside and seeing what the situation demands. A caring action carried out with personal investment is inevitably flawed. It all hinges on *how* we do what we do, rather than *what* we do; the process is more important than the single event.

True compassion is only present when we are not. What passes for feeling – our emotional reactions to experience – is often inauthentic and defensive. Real emotion overwhelms us, because it is more real and

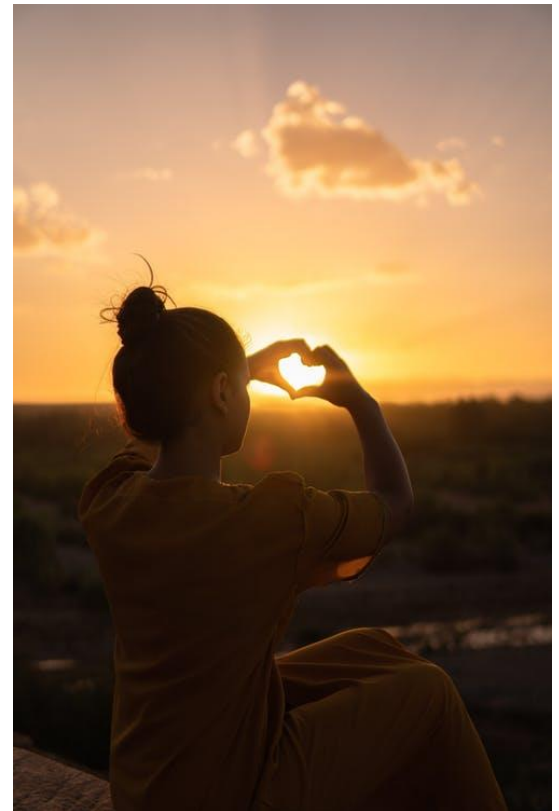


Photo Credit: pexels.com - Hassan Ouajbir

stronger than the individual self. When we are open and honest, we see the dark in the light, the fire of hate in the passion of love, and the selfishness, however slight, in the “selfless” action. We dare to risk seeing the world “as it is,” however scared we may be.

Compassion lies in the dissolving of the ties that bind two together and in seeing that we are connected and ultimately one. In her book *A Wizard of Earthsea*, Ursula Le Guin tells the story of Ged, a young wizard. As a young man, he inadvertently releases a monstrous form in a display of youthful hubris. Ged spends his life fleeing from this monster which follows him wherever he goes. This monster is his shadow. At last exhausted and resigned, he goes out to meet his shadow on a sand-bank in the middle of a vast ocean. His shadow assumes the shapes of grim old-age, his father, an old enemy, and a terrifying monster with a snout and talons. He embodies Ged’s self-hate, his fear, and all the consequences of his past actions. As Ged approaches him and speaks his own name, the shadow speaks his name also. The names, of course, are the same. Ged reaches out to his shadow, the shadow reaches out to him... and they merge into one.

This beautiful account of the owning of the shadow symbolizes the deep act of compassion towards ourselves which frees us to be compassionate towards others. Compassion arises from accepting and transcending our individual separate self. When we deny a single part of our self, our compassion is limited.

With true compassion there is no separation. Compassion is the total acceptance that we feel when we perceive the other in our self and our self in the other. Love may be expressed through acts of consideration, care, and kindness. We should not dismiss the day-to-day opportunities for showing love and compassion. When love and compassion are viewed on a grand scale, we may lose sight of the diverse acts of kindness and generosity that can fill our lives and connect us to the world. Interpersonal love can lead to universal love – an experience so overriding and full that all of the manifestation is included. And yet universal love too is evident in simple acts of kindness.

Can We Love Enough?

Compassion may be the deepest wisdom and its expression the most profound spiritual act we are capable of, but compassion should never be confused with sentiment or the appearance of love. Genuine compassion cares absolutely. It doesn’t need to please or endear when fierceness and challenge are called for. The famous Zen stick, “the encouragement stick,” represents a literal symbol of such challenge and it is always administered with reverence.

Sometimes our relationships demand confrontation. When we need to challenge ourselves or a fellow seeker, our compassionate heart rises to the challenge. We are asked to abandon our desire to comfort and truly help by encouraging the other to clearly witness the predicament. It is simply what needs to be done, as it may be in a deep friendship. When we go past “the comfort barrier” the question that arises is, “Can I love *enough*?” and we may be stretched to comply with this inner request. It is not so much an issue of loving the person who needs

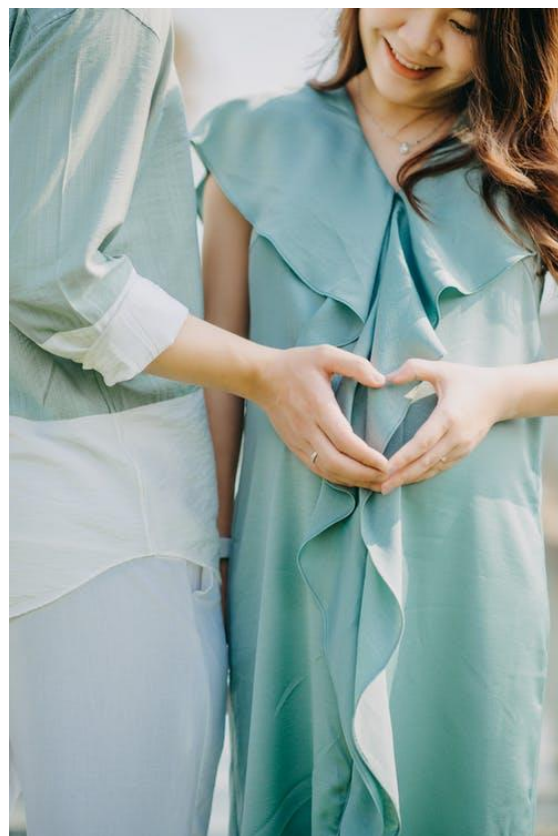


Photo Credit: pexels.com - Tran Long

challenging, so much as simply loving. When confrontation comes out of love, it works; when it comes from something else, it fails. A friend once said to me, “When people stop comforting you and trying to make you better, you know you have found a true friend.”

David was an old friend who had learnt early on in his life to look happy. Whatever was happening to him and however he was feeling, his face was set with a fixed grin. On one occasion when things were clearly not going well for him he appeared smiling, while telling me of some sad events that had taken place.

“David,” I said, “you are unhappy, you are one of the unhappiest people I have ever known. If you really want your life to change, you are going to have to admit that you haven’t been happy for a long time, because only then can you be real and really change.” He looked at me uncomprehendingly for a moment, and then his eyes filled with tears.

If you find yourself approaching or inhabiting the second stage of awakening, try this exercise now. Perhaps someone in your life could benefit from your insights and understanding. Perhaps you could have the key to help them take the next step in their inner growth. Ask yourself if you could love them enough to risk their disapproval or anger, and love them enough to challenge them to reach a little further to free themselves and become *more* themselves... and then, if it feels right to do so, *act*!

Inhabiting the heart aligns us with truth and makes us a companion to what is real. Real relationships are characterized by our ability to respond out of caring and compassion. We simply love the other, feel for them, feel with them, and wish the best for them, without shying away from the means to bring that about. Confronting or challenging someone to grow out of love is compassion in action.

(Adapted from Richard Harvey, *Your Essential Self: the inner journey to authenticity and spiritual enlightenment* (2013), pp.161-165.)



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

4. The Impersonal Nature of True Compassion, by Richard Harvey

Until we understand the role of ignorance and fear, the vulnerability of ego-identification setting us up in conflict to everything that is not-I, we are not able to truly witness the extraordinary events of the present world situation today in terms of responsibility.

Just before we go on please remember that you are presently listening to a psycho-spiritual lecture, a discourse on spiritual teaching, psychological development, compassion and self- responsibility. I submit that this alone makes us—you—rare!

Now whether some tipping of the scales in terms of a critical load, perhaps the idea that should we peak at 10 million or so people who have experienced the spiritual awakening that will launch the collective of humanity into an enlightened era of genuine compassion, authenticity, love, and mutual responsibility—this remains to be seen.

Taking responsibility for ourselves meets taking responsibility for others through the profound and sublime insight that the other *is* ourself. We are the other and the other is us. If we can just hold this truth or at least the idea of this truth for a second, let us consider what underpins the brutality and victimizing prejudice in today's world.

Love you, love myself... or the other way round?

Let's examine this relationship of the two statements in the title of this lecture: I am responsible for myself; I am responsible for you. I took a straw poll. I invite you to do the same. It's very revealing. As you might imagine the views span two broad points of view. One is the position of the self-help, inner-orientated people who think you must love yourself and hence be responsible for yourself, before you can truly love or extend responsibility to another. The other is the position that through extending compassion and thereby responsibility to others we can learn to love and take true responsibility for ourselves.

Are both or either of these points of view true? Can we extend compassion to others before we have learned to love ourselves? Can we learn to love ourselves through loving others? Could it be a merging of the two, rather than an either/or situation? Can we both love ourselves and others at the same time, as we work toward opening our hearts in ever more profound ways?



Photo Credit: pexels.com - Tamhasip Khan

Dilemma and the ego

Whenever you find yourself in a dilemma, an either/or, some conflict or mental confusion, please look into mind... look to mind. Look to mind because only the mind separates and divides, only the mind creates madness and conflict, only the mind leads to dilemma. The mind *is* dilemma, the mind *is* ego, the creation, the perpetuating, the process, and the delusion of ego *is* the mind. Hence when you find yourself stumped and confused amid some dilemma or another, your mind is the reason because your mind is the source of egoic delusion and ignorance.

Does responsibility begin with myself or with you? Do I learn to love through loving or do I learn loving *before* I can love? Strictly speaking this dilemma has no basis in fact, in truth, any more than any other dilemma... any other necessarily ego-generated dilemma... and all dilemmas are ego-generated. However, loving you or myself, taking responsibility for you or myself, while having no authentic basis in truth are important components of the structure, the egoic structure, which I and you have to dismantle in order not only to think or talk or begin to understand truth, but to live in truth actually, practically, authentically, and wholly.

Our primary responsibility: the arising of love

The path is not the destination, the method does not equal the outcome, ways and means are not the completed task. When the field has been ploughed the plough is set to one side. In our journey to truth itself we negotiate many wildernesses, endure many ordeals, as we are put to the test. Everyone's journey is unique, but we all share in common the straightforward confrontation with ourselves through all our layers of delusion and ignorance, fear and loathing, terror and desire, in order to achieve liberation and live in freedom.

Therefore on the practical level the modern day mystic, the Gnostic, the inner worker takes responsibility, first for him- or herself, and second for the other. This practical strategy toward healing and wholeness brings the primary responsibility back firmly to oneself.

The guiding principle is that we fill ourselves until we are overflowing, then compassion and truth flow from us impersonally. Without this impersonal, non-possessive relationship to love and compassion, there is always the danger of self-serving, of marginalizing and self-interest in the arising of our love.

(Adapted from Richard Harvey, *Bodhi Ocean: Talks on Self-Discovery, Authenticity, and Divinity as an Urgent Imperative in the Contemporary World* (2016), pp. 202-204.)



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

OTHER ARTICLES:

5. Leaf, by Michael Richardson-Borne

NINE TAYLOR SWIFT | KEN WILBER

SAP

Speak now,¹ America – even if your reputation² precedes you. Take a long, hard look at what you made them do.³ It's time to worship the stripes of their instincts and to observe how their stars arise from blank space.⁴ To kill their motive is to kill the bluebirds⁵ and to grow the battalions. It's to whip the white horses⁶ and to crush the blonde butterflies into red⁷ brigades. America – from Tennessee⁸ to Tanzania unleash the love of these new romantics⁹ as your end game.¹⁰ It's time to shake it off¹¹ and turn within. This is no longer political. It's a love story¹² without the sap.

To leave them spooked in their imaginations is to leave the metal cold against your skin. It's to leave their trigger fingers twitching. America – take them to the source of the imaginary. It's more than hope. It's the reverse of your righteousness. It's the pruning of the populist puzzle and the libel of liberal lip service. It's an integral¹³ equation resting as the simple feeling of being.¹⁴ America – as you sit eye to eye¹⁵ with the eye of spirit,¹⁶ there is only one taste.¹⁷ There isn't a boundary¹⁸ between you and them. The duke is the cornfield.¹⁹ The queen is the razor blade. The king's

grace is the jester's grit²⁰ – it's formless. America – it's time to align the flag poles with the pace of the wind. It's time to take a journey that's a beacon born before the beginning – to show them misunderstanding is not a culture, that dropping the mind is not a trick. America – it's time to give them total forgiveness and let them forgive all that is conditional. It's time to hold their unbreakable hearts with fragility – to guide their achievement until only an absence is there to achieve. America – it's time to praise your mind as minuscule, to meld it to the point where there's no return.

SAP NOTES

1. A reference to Swift's 2010 album titled *Speak Now*.
2. A reference to Swift's 2017 album titled *Reputation*.
3. A reference to Swift's song *Look What You Made Me Do* from the *Reputation* album.
4. A reference to Swift's song *Blank Space* from the 1989 album.
5. Swift was discovered at an industry showcase at Nashville's Bluebird Cafe in 2005 by DreamWorks Records.
6. A reference to Swift's song *White Horse* from the *Fearless* album.
7. A reference to Swift's 2012 album titled *Red*.
8. Born and raised in Pennsylvania, Swift moved to Nashville, Tennessee, at the age of 14 to pursue a career in country music.
9. A reference to Swift's song *New Romantics* from the 1989 album.
10. A reference to Swift's song *End Game* from the *Reputation* album.
11. A reference to Swift's song *Shake It Off* from the 1989 album.
12. A reference to Swift's song *Love Story* from the *Fearless* album.

13. Ken Wilber is an American writer on transpersonal psychology and the creator of Integral Theory, a systematic philosophy which suggests the synthesis of all human knowledge and experience.
14. A reference to Wilber's book *The Simple Feeling of Being: Visionary, Spiritual, and Poetic Writings*.
15. A reference to Wilber's book *Eye to Eye: The Quest for the New Paradigm*.
16. A reference to Wilber's book *The Eye of Spirit: An Integral Vision for a World Gone Slightly Mad*.
17. A reference to Wilber's book *One Taste: The Journals of Ken Wilber*.
18. A reference to Wilber's book *No Boundary: Eastern and Western Approaches to Personal Growth*.
19. In his twenties, Wilber left Duke University and enrolled at the University of Nebraska.
20. A reference to Wilber's book *Grace and Grit: Spirituality and Healing in the Life of Treya Killam Wilber*.



Michael Richardson-Borne: is a transpersonal psychologist and the creator of Applied Awakening and the Path of Non-separation. In 2017, Michael was guided by Richard Harvey and the Center for Human Awakening as he went deeper into his spiritual journey and worked on healing a lingering depression. One of the outcomes of this guidance has been a flourishing of creative works that live at the intersection of contemporary spirituality and Michael's passion for American pop culture. One such work is a collection of poems called *Two-Headed Monsters: Poems for a New American Dream*. The poems tell the story of a dream experienced by a farmer from the American Mid-West. Each vision within the dream is spoken by a "two-headed monster," one head a

well-known spiritual teacher, the other a famous personality within the American pop culture scene. The message from the "monsters" is clear: it's time for America to culturally "level up" by embracing the gift of awakening in society's dominant worldview. Michael can be reached by email at michael@appliedawakening.com or through his website at <https://appliedawakening.com/>. If you would like to download Michael's *Two-Headed Monsters*, click on this link... <https://appliedawakening.com/two-headed-monsters-pdf/>

6. Eros and Psyche: A Story of Awakening, by Dr. Nicki J. Monti

Eros is the God of Love and has but one life mission – to penetrate with his undeniable love arrows the human soul. Being penetrated by love leads some to forever happiness and others to forever doom. Or so it feels.

Psyche is the Human Soul. She is our most beautiful, radiant essential self. Each human soul is unique, which is the main reason we are each also unique. On the other hand, that uniqueness in combination with our life experiences also often makes us feel both lonely and lost.

Souls life mission is to reveal, energize and animate the potent life force within each of us, so that we can be the incredible people we're meant to be and live a full-throttle life. Often though, we feel lost to this possibility. Challenged by daily events while being thwarted by historical trauma, it's easy to drop into a kind of self-loathing unconsciousness.

Over and again the soul cries out, imagining if only true love can be found all will be well and a happily forever after life can be lived. But in reality, this is seldom how the story goes for real life is complicated and real love all too easy to deny and mistrust. Pressured by the world's doubt and family ideas, we fall into disbelief. We want impossible proof. We want more and when we don't get what we want the way we want it, we become willing to kill love, imagining we have been duped.

Real love though cannot be killed – only betrayed. Mistrust is the kind of betrayal that can force love to abandon us.

Now, perhaps, we realize the error of our ways and want to repent. Repentance inevitably calls us to complete tasks that seem impossible. Then we moan: *I cannot go on! I have lost my ability to love and be loved.*

Eros is not supposed to himself fall in love. He is the love propagator and is much like the cobbler who fixes everyone else's shoes but has no shoes himself. He operates completely at the behest of mother Aphrodite – the goddess of sexual love and physical beauty, who decides when and where Eros is to strike with his love arrows.

Meanwhile, Psyche/soul suffers for many in the land are afraid to even approach her – afraid the way her beauty rivals the gods themselves will only cause great pain.

As the story goes, Aphrodite feels threatened by Psyche when she realizes the effect of Psyches' allure. After all, being loved and recognized as potent for inner radiance versus sexual and physical beauty, is wildly dangerous to Aphrodite's importance. We see this in life all the time – where sexual and physical beauty are elevated so they might dominate and triumph over inner beauty. Aphrodite determines the best way to manage the situation is to have Eros make it so Psyche falls in love with “the most miserable creature living”.

At this point Psyche knows none of this. All she knows is that she's miserable. Her beauty has brought her nothing but loneliness. Others seem either jealous or unwilling to know her truly. Indeed, Psyche has come to loathe her own radiant beauty. Feeling unseen and unknown, she turns away from it and from herself. Even her family does not understand her.

Eros goes to do what mother orders like the dutiful son he is, but things go completely wrong. That part of the story is familiar to us all for love is unpredictable. In Eros's case, when he sees the exquisite true beauty of soul, he does the unthinkable...which is that he himself falls completely and irrevocably in love. It is love at first sight.

Almost every person on the planet hopes for love at first sight, but few trust it when it appears. This mistrust makes sense for first sight love is not logical. Doesn't feel grounded in reality. In Psyche's case, it makes even more sense for though many have been drawn to her before, none before could much stand getting too close to her radiance. What she cannot know though, is that in the case of Eros she's dealing with an Eternal Love beyond her understanding. A mystic love.

Truth is, love at first sight can be "real" when based in recognition of Soul beauty. Eros is also blind in his own way, however, for having spent eons watching everyone else fall in love while having no true love of his own, has left him also lonely and feeling deeply wounded. Of course, we don't know what we don't know until we know it.

Eros needs to devise a solution though – needs to hide his beautiful union away from the eyes of mother, which means keeping his beloved secret from one and all which is why he takes her to live in a lonely castle away from all other human and God eyes.

But that is not enough of a solution, for mother makes all tremble in the face of her rage. Thus, Eros proclaims one rule which is that because Psyche, being only human after all, would never be able to endure the full face of Eternal Love, she must commit to blind love. Each night, then, Eros comes to love her in the dark. In this way they are both blind to the full force of what they have engaged.

Psyche believes herself also in love with he who becomes her new husband but how can we fully give ourselves to what we cannot see. Ah, now we have stumbled across the crux of Psyche's dilemma – for well before Eros has, she long endured a deep crisis of faith.

It doesn't take long for her faith-crisis fueled restlessness and doubt to resurface. Something in her constantly wants more proof of love. Eros loving her truly and profoundly but only in the dark is not enough. Again, she falls into intolerable loneliness, for when we keep our own soul's beauty hidden and away from others, we are not living a fulfilled, fully engaged life.

In the story this restless doubt is represented by Psyche's two jealous sisters, who convince her she must kill the unseen husband. That he is too dangerous and in fact, is simply waiting to kill her. It doesn't take much really, to get her to believe that love is dangerous as after all, love has never served her life well before.

Eventually the inevitable happens – soul betrays love for soul cannot live under love's limitations. This though is betrayal and faithlessness.

When Psyche betrays Eros by lighting up his true Eternal face, he immediately leaves her. After all, he asked but one thing and she's broken her vow. Now, though Psyche's seen loves' true face – the face for which all her life she's longed for - so naturally she descends into immediate remorse. She is willing to do anything not to lose true love and to prove herself worthy.

Going to her nemesis Eros's mother Aphrodite, she begs for redemption. Aphrodite decides (as Divine beings tend to do) that if Soul has any hope of winning love back, tasks are in order. Not that the Goddess thinks this mere mortal will ever be able to accomplish the tasks.

But one by one Psyche does accomplish the first three impossible tasks...with the unpredicted and unexpected help of others along the way. Then there's the final fourth task and it's a doozy. Psyche must go down into the dark underworld to get a day's worth of Persephone's beauty in a box. Psyche sees this as impossible and reasons the only way to go to the underworld is to die, so she prepares for her own death. She goes to the Hightower with the intention of throwing herself off. However, again many come to her rescue.

With assistance Psyche does retrieve a days' worth of Beauty from Persephone who is the Goddess of Spring Growth and whose beauty promises over and again resurrection. Problem is there's another mandate to the retrieval of this kind of beauty: Do not open the box in which the beauty is stored. Now how many times do we all fail to follow such direction! Fine for a goddess to say, hard for a human to do.

Thing is, Psyche is not being greedy or spiteful – she just imagines a little of this kind of beauty will help her win back Eros. She's dead wrong though and in fact the minute she opens the box she falls into a poisonous sleep, which we would call unconsciousness. In other words, Love has brought Soul to consciousness through his touch but once she betrays that touch, she again falls into the unconscious state lived before him.

But unconsciousness is torturous for the soul. Seeing this Eros can stand no more. He's been watching her the whole time from afar and can't stand her pain. After all, she's only human. He goes to her, brushes the deadly sleep from her eyes and they reunite, now in a true union – for they have seen each other fully and as never before.



Dr. Nicki J. Monti: is not your typical therapist. She walks beside you every step of the way, using wit and her own personal experiences to instantly spot your core issues - patterns of limiting behavior and thought that have severely undermined your happiness. Her authentic, no-nonsense approach combines extraordinary compassion and an honest voice free of judgment and full of possibility. She works extensively with transitions, including how to find your way through difficult life stages. For more information, please email Appointments@stucknomore.com or call (818) 558-6379.

SOULFUL SHARINGS:

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

The theme for our next newsletter (May 2022) will be '**A Spiritual Perspective on World Events.**' If you would like to contribute a piece for our May newsletter, write to us at info@centerforhumanawakening.com.

8. Other Center News and Offerings

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

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

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

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

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

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

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

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

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

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

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

Please tell others about The Center for Human Awakening; please tell your friends, your therapists, your relatives, and any forward, progressive thinking people who could benefit from this work. In Richard Harvey's newest book³ he states the case for us being "custodians of the future" in a world that is being debased as it

³*Your Sacred Calling: Awakening the Soul to A Spiritual Life in the 21st Century*, now published by Austin Macauley Publishers Ltd.

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

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

9. Links

WEBSITES

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

SOCIAL MEDIA

FACEBOOK

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

LINKEDIN

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

YOUTUBE CHANNEL

http://www.youtube.com/channel/UCD_pJVba_LktmEzfuc51kfQ

BOOKS

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

ARTICLES

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

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

<http://www.articlesbase.com/authors/richard-harvey/835688>

LECTURES

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

VIDEO TALKS

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

STUDY GROUP

<http://www.centerforhumanawakening.com/Study-Group.html>

BLOG

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

VIDEO BLOG (VLOG)

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

RETREATS

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

INDIVIDUAL AND COUPLES THERAPY

<http://www.centerforhumanawakening.com/About-Us.html>
<http://www.therapyandspirituality.com/individual-therapy.html>
<http://www.therapyandspirituality.com/couples-counseling.html>

PRACTITIONERS' SUPERVISION

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

MUSIC

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

The Center for Human Awakening

UK, Europe, Asia, and Australia:

Cortijo Llano de Manzano
Aptdo. de Correos 183
8400 Órgiva
Granada, Spain

E: info@centerforhumanawakening.com

M: (+34) 680 741 108

T: (+34) 958 953 033

North, Central, and South America:

Unit 504 - 71 Somerset Street West
Ottawa, ON K2P 2G2
Canada

E: info@centerforhumanawakening.com

M: (+1) 613-204-0299

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

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