

Chapter 3: Roadblocks on the Journey to the Ultimate Relationship

(Last updated: October, 2006 – still in draft form)

There is no person throughout the history of humankind who has made the journey to enlightenment without passing through personal roadblocks and personal suffering.

This chapter begins with two assumptions: 1) you have begun the journey, had some type of deep compassionate or deep peace experience, and 2) you are seeking more understanding about how to return and how to share it with others. If you have not had some type of deep compassionate experience than understanding this chapter on roadblocks may be difficult.

Before entering into a discussion of the stumbling blocks one might endure while on the journey to deepening the ultimate relationship it is important to state that one needs to be on that journey. Perhaps this is obvious, and simplistic, but it is also the first and most important obstacle to overcome. If we are to move toward becoming radiant compassionate beings then we need to make the commitment to walking, living, that journey. It is a commitment of our entire being to the infinite nature of Divine compassion. This is the beginning of the journey. Then as we walk in this commitment we begin to see our personal roadblocks more clearly.

The concept of “roadblocks” here refers to those actions, thoughts and feeling patterns that interfere with deepening the ultimate relationship experience. They are patterns that take us away from spending time in a place of deep compassion with others, or on our own. They refer to the barriers that inhibit the movement toward radiant compassion. If you have not had some form of ultimate relationship experience then some aspects of this chapter may be difficult to comprehend without the assistance of a wise teacher. You may experience resistance to the material presented because of habitual relationship patterns (described in more detail within the “Habitual Relationship” book). This type of resistant relationship is something we all experience at some level. It is resistance by the receiver of compassion to the one offering compassion, or resistance from one

known to be compassionate toward one who is seeking compassion. If we talk about the Divine compassion then we all experience roadblocks. No one sits in a state of deep radiant compassion every moment of every day. We all experience resistance. It is resistance to a connecting to the bliss of the moment, to a deeper relationship with wisdom within that moment and to a deeper connection to all living beings.

It is assumed here that the reader is seeking information on how to sit more fully in the ultimate relationship experience, that the reader has already encountered some difficulties, and that the reader has a desire to follow the journey further. This is a personal journey, personally experienced, personally taken, and with very personal rewards. A teacher can help to be a guide, as great teachers (mystic/healers) have in the past, but it is still a journey personally experienced.

Although the journey past the roadblocks is personal, there appear to be some barriers that are fairly common. These will be presented here and every roadblock may not apply to you. In the course of helping others this writer has not met anyone who possessed all the roadblocks described below. But I have also not yet found a person who did not wrestle with at least one of them.

The first step to finding your way around the roadblocks is to be fully aware of them. This chapter will briefly introduce these roadblocks and then present eight basic concepts that can be used to replace the roadblocks.

The Most Common Roadblocks

The most common roadblocks to sitting in the ultimate relationship can be placed into three categories: 1) relationship stance, 2) resistance, and 3) barriers. These three interact with each other, meaning that one's relationship stance can affect resistance and the nature of one's barriers. Also the habitual use of resistance and barriers affects one's relationship stance.

Relationship stance refers to how one stands in relationship to another. It can also mean how one stands in relationship to self and to the

moment. The ultimate relationship requires a particular type of relationship stance. It is a stance containing halopathy and wisdom. One of the key roadblocks to this is ignorance of how our views of relationship color how we seek to enter the ultimate relationship. We often tend to identify what we expect from a relationship by our history with relationships. We “stand ready” to experience a new relationship with the expectations from our past. Relationship stance is directly connected to compassion readiness. We often “stand ready” for compassion from another in the same way we “stand ready” for a relationship experience. But if we have no prior awareness of radiant compassion and its nature then there is no possible way to get prepared as we would in our past relationships.

Experiencing the ultimate relationship, a combination of the healing relationship and the mystic relationship, is unlike any other type of relationship. This means that upon entering the ultimate relationship for the first time it can seem quite strange. You will want to hold on to some way of making sense of what is happening. Initially some people do this by relating what is happening to how they have experienced relationships in the past. This can include their interpretations of roles, of power and oppression, and of intimacy. Moving beyond these interpretations to a place of deep compassion for all is part of what occurs within the ultimate relationship.

Relationship stance is also affected by training. The type of training we receive may shape what we define as appropriate for a healing relationship. Relationship training needs to be considered as encompassing a broad spectrum that can include input from peers, family, mentors, religious teachers, and any writings relevant to the question. Training includes any material that addresses that issue of sitting in a place of deep compassion with another person, and with self. It also includes our concept of role identity and the idea of boundaries. Often when someone enters a relationship they do so within a defined role, like college professor or student, and an idea of boundaries accompany that role. Both the definition of the role and its boundaries shapes our relationship stance. In shaping our relationship stance we are also shaping how the ultimate relationship will be experienced initially.

There are a range of views along the relationship stance spectrum. On one end of the spectrum is objectification – the other person is not really there, in the relationship, but is seen as an object. Bigotry, prejudice,

sexual harassment, genocide are aspects of objectification. Projecting your history of past relationships to the present moment is an aspect of objectification. The stance of “we are better than they are”, or “us versus them”, can also be tied to objectification. Any time a human becomes an object within a relationship there is great risk for harm to occur. At any time when the person on one side of the relationship can not be seen in a genuine manner but is seen instead through the darkly colored glasses of the other individual’s fears, habits, reactions, and illusions then there is objectification occurring. Objectification is the single most significant roadblock to the development of compassion.

On the other end is a process of letting go and being one with the moment and the other person. Were the relationship sits along this spectrum is a reflection of each person’s compassion readiness. It is also something that is not static, nor final. Relationship stance is something that can shift depending on the dynamics of the moment and the events prior to that moment. Sitting with one person on one day may not be the same as sitting with that same person on a different day. It is a shifting spectrum and, although we may seek infinite compassion, for almost all of us the reality is we do not exhibit consistent compassion.

We do shift in our relationship stance with people and as we do shift it changes the nature of how radiant compassion may be experienced. Relationship stance is not the only factor (there are many factors described here and in this author’s other books) that affects entering the ultimate relationship. But it is one of the most important, and most influential. It is asking the questions, “How am I approaching this relationship? How am I sitting in this relationship?”

Relationship stance also refers to how we sit in relationship to the moment, or our awareness of our relationship to how we are attending to the moment. Can we listen to the relationships we have between ourselves and the moment? Can we become quiet enough to hear how we are sitting in the moment? This ignorance of our own relationship stance can be considered the first and most common form of resistance to the ultimate relationship. We can not expect to improve our relationship with divine compassion until we have a deeper awareness of our own relationship stance.

It is possible, once we take the time to clearly and quietly reflect upon our relationship stance, we may see some resistance affecting our seeking the ultimate relationship. This would be resistance to entering a place of halopathy and wisdom. Resistance is some form of hesitancy, or retreat, or blockade. Resistance is the feeling that for some reason we are not sure that we really want to enter the ultimate relationship. It is a bit like thinking fondly about the warmth and brightness of the fire but once we get near we find it illuminates too much and that the heat is more than we seem ready for. So we put up barriers of resistance.

Resistance, most commonly, occurs when facing the following features of the ultimate relationship: 1) fear of harm or fear of being seen, 2) the unknowing, 3) the illumination, 4) the attract/attack response, 5) the emptiness or void, and 6) the ecstasy. These features have been known for centuries and have posed difficulties for those seeking enlightenment. They continue to present as roadblocks along the journey to those who are seekers today.

The very first observation, or sense, that people often have when approaching the ultimate relationship is that they are being “seen” – through to the core or they have a habitual reaction to an inner fear of being harmed. Because of this some people react very defensively and erect walls to hide behind. These are walls that are often part of their relationship stance. Sometimes the walls are part of their conscious knowing and sometimes they are nearly automatic, habitual, and unconscious. The nature of these walls is described in more detail within the book “The Habitual Relationship”. Compassionate sitting with another within the habitual relationship is one of the more difficult aspects of becoming a radiant compassionate being.

Accompanying both a poorly developed relationship stance and the various aspects of resistance are barriers. Barriers are poor habits of interacting with others and self (different than relationship stance – often automatic habitual responses that can cause problems) and poor habits when facing suffering (pain, fear, emptiness) ours and others. Barriers act as the core of the “habitual relationship”. It is a relationship composed of habits, patterns of action and thought that we continually repeat, and that continually serve to support the roadblocks. These barriers will not be discussed further here and the reader is referred to other writings by this author.

If a person can let down the walls of hiding self and reacting with habits/barriers then often what is encountered next is this hunger to “know” what is going to happen. There is a mystery to the ultimate relationship which can not be known by simply being an outside observer. There are aspects to the phenomena that can only be known through experiencing it. It is not possible to know all about it, as if you had some security blanket, prior to experiencing it. Sitting in the unknowing is quite hard for some. Part of entering the experience is to let go of the need to know what to expect ahead of time or to have a rational explanation of the phenomena. There is a level of unknowing, or being able to sit with knowing that you can’t know, that is part of the experience. People will have resistance to this and often demand in some way to be given their comfortable blanket of knowing.

When a person’s mind is free enough to let go of knowing and move into the experience it is then the next barrier that often shows up. This is a roadblock in connection to feeling, or sensing the radiance of compassion. Sitting in the illumination of halopathy (a deep empathic connection) combined with insightful wisdom perfectly tuned to the moment has its effects on all living beings. It is a bright and crystal clear mirror of compassion showing the path from suffering. But some people do not wish to look in this mirror. There can be a euphoric effect – and some people will hunger to return to that. These are both roadblock reactions.

When facing the path of illumination people with resistance will often have one of three responses: 1) the frozen place, 2) strong attraction, and 3) attack. The frozen place is where people feel they are stuck in limbo, not moving and not feeling. It is like they are frozen and can’t feel anything. Some might even say that it is a place where they feel safe. But, it is a protective mechanism that some people develop. It is a way to disconnect from the moment to hide and be “safe”. There are some people who have set up a full home in the frozen place making it difficult to help them. But in most instances it is possible to move beyond this resistance.

Strong attraction is also a common response to the illumination. For some, encountering the illumination is exciting, stimulating, and appealing. They display the strong desire to spend more time with the person holding the mirror. They are amazed at the process and see it as almost magical. Sometimes this attraction is accompanied by sexual or intimate feelings.

They have a desire to rush back into the relationship and grab on to as much as they can. There is a sense that if they could get a hold of all this magic then it somehow would help them. The connection between strong attraction and resistance is tied to this unquenchable hunger. It is natural to have an attraction to radiant compassion as it is part its character. The resistance is not in the attraction but in the voracious hunger. Some will seek to consume what ever they can to fulfill this hunger.

In almost the opposite direction from strong attraction is the attack. When the mirror of illumination is held some people do not want to look. They may have said, “Yes, I want to experience what you are talking about”. But when they enter into the process they become quite defensive. There are many different types of defensive reactions with the outright verbal attack being the most obvious.

What is interesting to note is that radiant compassion seems to generate this attack from people even when they have not made the agreement to enter into seeking the ultimate relationship. It just happens to radiant people because of who they are becoming. This attack is not an attack from seekers but from co-workers, family members, and others who misunderstand the radiant phenomenon. There is fear and ignorance that underlies this attack. It is possible to move beyond these, but the agreement must be made by the individual to do so.

If a person has displayed an attack response to the illumination than it is often hard for that person to come back and seek to move beyond. It is a trap that they are stuck in and only forgiveness and compassion can hold the door open for their escape out of this trap. It is not that they are not held accountable for their behavior. All actions yield consequences for which we need to be responsible. But it does mean that we do not close the door on compassion.

If a person can move beyond the unknowing, the frozen space, the attraction and the attack then they may experience the next phase of resistance. Sitting in both unknowing and letting go of early roadblocks to illumination can sometimes lead to the next obstacle – the void. The void is also a sense of emptiness, meaninglessness, or nothingness.

The void can be quite a difficult part of the experience and lead to strong resistance. For some, this is more than a place of cognition than

feeling, where one thinks about the impermanence of things, the meaninglessness of life, and emptiness. But it can also be a place that is felt, breathed, and experienced much like one experiences everyday life. And it differs from the frozen place (which had no feelings) because it is filled with feelings.

The void has also been described as the journey of the dark night and is described briefly in “Calling God Collect” (there are other references given there). It may be that for some the journey into the ultimate relationship must include traveling through the void. But this is not an easy journey. There are no signposts in the void. One moves around in a place of nothing that is empty and yet has form. It is an experience that can shake the foundations of who we think we are and what we think we believe. It is also possible to get stuck, in some way, with the effects of the void. We can move beyond being stuck, but to do so we must come to some understanding of the void and its role in the journey to becoming a radiant compassionate being.

Finally some people move beyond the above aspects of resistance and experience ecstasy and possibly healing with bliss. It is a pleasing and wonderful phenomenon so it may not seem obvious that such an experience can generate accompanying resistance. The resistance comes in the form of trying to feel better instead of being better (becoming a person of radiant compassion). Chasing after the “feel goods” associated with the phenomenon is the path of resistance to becoming. Too often people get lost along this path. There are rituals in societies and institutions that are wrapped around this resistance in an effort to maintain membership. There are ways around this resistance, but you should find a skilled teacher if this is the resistance you face.

There are many different ways of helping people deal with the different types of resistance. Perhaps the most important is to recognize that there are different types of helping relationships (see this author’s works). Then when sitting with another (either to help them or to get help yourself) you can define the relationship type and work within its boundaries. The work done within the given relationship should be oriented toward removing the resistance in order to experience compassion and reduce suffering.

Understanding the Eight Training Concepts

The single most effective way of entering the ultimate relationship, and preventing any significant interference from the roadblocks, is through the process of being a radiant being of compassion. This is not a process of doing but rather of becoming. We can replace the roadblocks with the action/thought and feeling patterns connected to the process of becoming a radiant being of compassion.

Table 1 (modified from this author’s earlier works) lists the important concepts needed for becoming a radiant being of compassion. The eight training concepts presented within this table are the most important concepts in our starting toward becoming a radiant being of compassion. This concepts are fairly easy to understand at first glance, but more difficult to understand in their application to becoming radiant.

Table 1: Eight Training Concepts for Becoming a Radiant Being

Training Concept	Description of Concept
Foundation Concepts	The foundational components of a helping relationship which promote well being need to understood so that the helping relationship can be placed within a broader context of radiant compassion.
The Characteristics	The characteristics of the healing relationship, the mystic relationship and the ultimate relationship should become understood within the state of radiant compassion.
The Shifted Self-View	The experience of a shifted self-view is part of the practice of radiant compassion.
Interpretive Processes	Because of the sacred mystery involved there will always be interpretation. The outsider and the insider views, as well as one’s worldview, are involved in this process. It is also a part of facilitating radiant compassion.
Sitting in the Between	Sitting in the oneness of the between includes knowing its unitive nature and sharing that wisdom with others within a state of compassion.
Contamination Effect	Steps need to be taken to learn and practice “cleansing” and the art of sacred health. Compassion must be demonstrated toward self.
Compassion Development	Each person should know his/her own compassion development toward becoming a radiant compassionate being.
Being not Doing	The nature of becoming a radiant compassionate being is more about being than about doing. Understanding “not-doing” is part of the becoming.

These eight training concepts are described in more detail within this author's other writings, but in relation to other relationships. Here the eight training concepts are applied to radiant compassion. Increasing your knowledge of becoming radiant and removing the effects of resistance is linked to acquiring a rich understanding of these eight concepts.

Understanding the eight concepts is important to the development of radiant compassion because each of the eight concepts is related to how we sit in relationship with another who is seeking relief from suffering or how we sit when we seek relief. All eight training concepts may enter into affecting how one develops toward becoming a radiant compassionate being.

The information presented in the eight training concepts is best understood when working with a skilled teacher. It is hoped that the presentation of information here will be of aid to both students and teachers.

Understanding the Founding Concepts

The founding concepts of the helping relationship when not understood represent the first roadblock to experiencing the ultimate relationship. Ignorance in both understanding and application of these founding concepts creates roadblocks at the core level of being open to the ultimate relationship experience. One's growth in knowledge, placing the ultimate relationship in context with how others enter relationships, knowledge of how radiant compassion stands in respect to other relationship views, and of how other world views explain this universal radiance are all important parts of training to remove the effects of roadblocks.

The founding concepts talk to the idea that sitting in the ultimate relationship is something that we seek to expand in frequency, duration and intensity (or depth of knowing). The path from ignorance to knowing to doing and then to being can be considered to begin with the founding concepts. The founding concepts present the "roots" of the helping relationship which is the core of the ultimate relationship. It takes time to

see the importance of these founding concepts as they relate to the practice of helping others move toward well being. It takes time to see how these roots serve to provide support to all aspects of compassion.

Well Being Relationship Characteristics

If we seek the ultimate relationship then it is our responsibility to know what it looks like when people enter a relationship that promotes well being. This does not mean to know just our own definition or experience, but also to know about how others describe what it means to sit in a sacred relationship that promotes well being. Can we learn from the different experience descriptions and explanations? Can we see beyond the cultural differences to the universal commonalities that bring us all together while also being culturally sensitive?

Again the journey to a deeper understanding of the well being relationship characteristics is one that moves from ignorance to knowing to doing to being. Along this journey we may come to understand the effects of our relationship stance on that journey. We may also come to know that our journey to a deeper understanding of the well being relationship characteristics is affected by how we approach the unknowing, the illumination, the attract/attack response, the emptiness or void, and the ecstasy.

Shifted Self-View

Along with the development of becoming a radiant being of compassion there is a shift in the view of self. This shifted view of self was discussed briefly in both “The Healing Relationship” and “Calling God Collect”. Within the ultimate relationship this shift is perceived more dramatically. It is, as if, there is no self. All that exists is a oneness with the radiance.

Like becoming a being of radiant compassion, this is not a shift that exists 100% of the time. The importance of this sense of empty self is not the goal of perfection, but rather the connection between it and the process of becoming a being of radiant compassion. It is a process of enlightenment that is a life long journey and not a goal.

The shift to empty desire and empty self is accompanied by a deep humility. This is not a humility that needs to be forced or even remembered. It is simply a genuine component of the ultimate relationship, of becoming a being of radiant compassion. As the radiance flows there is a sense of awe, respect, joy, bliss, wisdom, a flood of emotions that are all without time constraints. In this ultimate relationship there is a deep sense that one is not “self”, that one is not doing, and that one is simply a humble servant to the moment. This humility is unavoidable if one is truly within the ultimate relationship. It is clearly a part of the person’s being and it is clearly experienced by others from the radiant compassionate being.

Training in entering the ultimate relationship involves a deep understanding of the shifted self view.

Interpretation Issues

When we begin to experience radiant compassion we will encounter the problem of trying to describe the phenomena to others. History has shown that most people will develop an explanatory system that fits their culture and their personal awareness at the time of explaining. But great caution needs to be taken by both the author of the explanatory system and those who use it to not mistake it for the path to the ultimate relationship. Many people proclaiming to be “teachers of faith” or “healers” will place their explanatory systems ahead of offering the opportunity to experience, share, witness, the phenomenon. Mistaking an explanatory system for the phenomena of radiant compassion can lead to roadblocks, especially early in ones path.

It is also important to learn how to sit with the phenomena of radiant compassion with as little personal interpretation as possible. This is a process that can develop into a deeper and deeper stillness over time as one move to becoming radiant. In the early stages we will make interpretations as that is the nature of who we are. It is wise to learn from these, to look deep into our selves, and to seek the Divine oneness and what prevents us from still sitting.

Part of what prevents us from a deep still sitting is our view of self. In addition interpretation rises from that self view. This is why much of the mystic and healer literature speaks to a shifted view of self. That shifted view is necessary to understand the dangers of interpretation. This is where we have a personal responsibility. We have the responsibility to understand the difference between an explanatory system and the phenomena of radiant compassion. We have the responsibility to speak from our sitting in the phenomena and to be very cautious of speaking from a place of interpretation.

We also have the responsibility of obedience. This is an obedience to the wisdom of radiant compassion, not obedience to an explanatory system or to our personal interpretations. It is an obedience to speak and act with compassion at all times. It is an obedience to hear with compassion and then live according to what we hear.

Sitting in the Between

The reader is reminded that this book on the ultimate relationship is built upon the foundation of three other books by this author. The between has been a fundamental concept within those books as part of sitting in relationships that promote well being. It takes time to learn the balance of self, other, God and to become sensitive to the nature of radiant compassion within the between.

It also takes courage to sit in the between and to stand behind the significance of doing such when seeking to help another. Radiant compassion is experienced from within the between. It is a mutual experience, which is not the same as saying that both people in the relationship experience peace. Sitting in the between within radiant compassion is about discovering the wisdom to move from suffering. This wisdom is a mutual experience and it often takes courage to not only sit there to experience the insight, but also to sit and process what that insight might mean.

Contamination Effects

When we sitting in the between with radiant compassion we will experience the suffering of another. It is not possible to be a witness to the transformative path from suffering for another without sharing their suffering. Early in learning this, experiencing this sharing, it is easy to suffer from a contamination effect. Some have called this contamination effect compassion fatigue, but it is not the compassion which creates the fatigue. Rather it is our inexperience with sitting in suffering.

Sitting in suffering is not something that is well practiced in this culture. We have developed many ways to avoid doing such, or even talking about it. Yet suffering has so much to teach the soul and to teach us about radiant compassion.

We can also learn about cleansing rituals which have been a part of the helping profession across cultures and across time. They have been used to help those starting out on this journey to do so with less risk and more success. The specific ritual and its associated explanatory system are designed to fit the time and the culture. What is important is to learn is to take the time to return to balance within the between and to return to radiant compassion. It is also helpful to have community support for this cleansing practice and for the development of compassion in the helping professions.

Compassion Development

Compassion is something that can become stronger as we practice it and experience it. Compassion is linked to our development of empathy and radiant compassion is further linked to our sense of the sacred. We can come to know our own progress along the path of compassion development and our progress toward becoming a radiant being of compassion. But there are many blockades, there is often resistance, to clearly looking in the mirror. Our path toward a stronger compassionate presence is never ending, but it helps to have some understanding of where we are in the process of development so we can have some idea of where to head toward.

Moving Toward Radiant Being

Becoming a radiant being of compassion is not about following some set of rules, or some set of rituals, or believing in any specific explanatory system. And yet, at the same time, all these things can be a useful part of the development process. The path to becoming a radiant being of compassion is one that moves through not knowing to knowing, then from knowing to doing, and then doing to being. This happens at first in the briefest of moments separated by periods of time that seemingly contain nothing. Only through a life to radiating compassion do these moments expand to longer periods where radiance is experienced.

Getting Around the Roadblocks

There are almost as many different types of roadblocks to radiant compassion as there are people. If you seek to sit in suffering with others and offer the possibility of experiencing the ultimate relationship then you will also experience resistance from some people. This is simply part of the nature of passing it on. The more common forms of resistance occur as habitual patterns and are discussed elsewhere by this author. Sitting with resistance is not easy, and at time can be quite challenging, but it is made a bit easier if you know that it is natural. At some level we all have resistance to radiant compassion.

In the most general sense the roadblocks can be summarized as linked to the following: 1) the barriers or the habitual relationship used within a relationship stance, 2) difficulty facing the unknowing, 3) experiencing the illumination with the attract/attack response, 4) struggling with the emptiness or the void, and 5) unhealthy response to experiencing the ecstasy. These are the most common roadblocks people experience when seeking to experience the ultimate relationship. These are the common roadblocks people experience when attempting to share a deeper radiant compassion that can help one sit in suffering with a deeper and more penetrating peace. Not everyone will experience all of these and very few people will develop radiant compassion to the level at which these no longer present as a problem. It is not about perfection. It is about the journey.

What follows are some general practices that can help with the removal of barriers. It is worth restating here that the most important step to take is to let go of resistance and to surrender your being into the hands of God. You can then experience a rebirth, an awakening, and to use that experience as a guide for developing the sacred relationship toward radiant compassion. This may include a personal calling and sacred communication. Also include the eight concepts as outlined above. Moving to becoming a radiant being of compassion is more about being than it is about doing, and this is sometimes hard to learn.

Moment Awareness

Radiant compassion occurs within the moment of sacred healing and mutual well being. But if you can not maintain your attention to that moment, if you can not sit with yourself in that moment, then there is the risk that the moment will escape your awareness. That which you can not attend to will often not be perceived through conscious awareness. In becoming a radiant being you want to become fully conscious of the moments in life where compassion is can be offered or received. It is important to learn how to sit fully present within these moments.

The concepts of suspended attention, prayer, centeredness and the quiet mind as important to being present for sacred moments is fairly universal. The rituals and explanatory systems used to teach people about this are culturally and time influenced but the phenomena behind the explanations is like to be universally similar. The busy mind, anxiety, defense mechanisms, are all early roadblocks on the path to the simple act of sitting in the between with radiant compassion. The quiet mind, moment awareness, is the first step to working around this roadblock.

Self Awareness

One of the eight training concepts is described as the shifted self view. This is something that accompanies the concepts of rebirth and following one's calling. But to move toward understanding this at deeper and deeper levels you need to also understand your own nature at deeper and deeper levels. Becoming a radiant compassionate being does not divorce you from

your own human nature but rather helps you sit closer to it while also transcending it. The deep transcendent peace that accompanies radiant compassion can be helpful in sitting deeper with your own nature.

One of the reasons that the first encounter with radiant compassion is often met with resistance is not because of the lack of self awareness, the poorly developed ability to sit within one's personal space and clearly see how that space relates to moving toward radiant compassion. There is a process of becoming that involves sitting in that illumination and allowing yourself to see what can be seen. It involves an understanding of your relationship stance, of how you stand in relationship to both the illumination and the relationship in which that illumination is offered. It is a time that requires compassionate focused observation and a clear understanding of personal roadblocks and your path around them. It is a process that incorporates healthy seeking and healthy sitting.

Healthy Seeking and Sitting

Becoming a being of radiant compassion includes the processes of healthy seeking and healthy sitting. Healthy seeking means that we learn how to let go, how to be with empty self and empty desire while also taking on the responsibilities set before us. Healthy seeking is about not grasping while seeking but to sit within the between and observe how it reveals. Healthy seeking is not about rules, or tests, or accomplishments, or good deeds. It is learning to sit bathed in radiant compassion and to then understand the meaning of that moment.

Healthy seeking always involves healthy sitting. Healthy sitting doesn't have to mean actually being in a sitting position. It refers more to a way of being with events in one's life. Healthy sitting is about sitting with not knowing, with the unknowing. It is about sitting with the ecstasy without needing to grasp it. It is sitting with your suffering and allowing yourself to transcend it. Healthy seeking involves moving from ignorance about your own roadblocks to understanding their effects on becoming compassionate. Sitting with your own roadblocks so that they can be clearly seen often involves looking in a mirror that is not your own. After you can clearly see them then you can seek to let go. That is your personal responsibility.

Many guidelines, rules, explanatory systems have been developed across time and cultures that talk about this balance between letting go and personal responsibility. Sitting within the moment and allowing the Divine compassionate radiance to fill that moment while also accepting your personal responsibility as a vessel for that radiance is what defines healthy seeking and healthy sitting. Finding this balance between letting go and personal responsibility is linked to The Way, or staying true to the path of becoming a radiant being of compassion.

Stay True to the Path

The life dedicated to becoming a being of radiant compassion can occur within any profession as it is not a path defined by such societal boundaries. The Way is discovered personally, meaning that we must find our own path, take our own personal journey into experiencing and sharing the ultimate relationship. We have to personally learn how to sit in the between and experience radiant compassion and how we do that is our path. The fact that it is done, that it is experienced and that it is transformative is The Way.

The Way is phenomena of radiant compassion linked to both the healing relationship and the mystic relationship. It is universal across cultures and time and yet has become confused with rituals and explanatory systems. It is understandable that within each culture and within each time (including the writing here) that authors would seek to share the experience of radiant compassion with others. But The Way is not defined by the words but rather by the experience and by the effects of that experience.

Many great healers and mystics have attempted to show us something about The Way. The path involves a shifting from ignorance to knowing to doing and then to being compassion. This is then followed by a deepening of the state of compassionate being to where it becomes radiant. This is a path of deepening our relationship with sitting in the between.

Staying true to the path is one that requires discipline, patience, and the development of a sacred commitment. At the same time there needs to be a genuine compassion for all living beings infused with a humility of humanness. It is too easy to get lost within some personal dedication to

ritual and explanatory system leaving behind compassion and humility. This is not The Way and yet it is often professed to be.

Finding Your Way Back

There are very few people who can stay true to The Way all the time. Most of us will fall away from following the path to becoming a being of radiant compassion. We will fall away from it often. But this does not mean that the path is impossible or that it should be forsaken. It just means that we are seeing our humanness, sources of suffering, and hints of humility.

No matter how many transformational experiences you have had in your life there is always room for more. It is always possible to expand further toward becoming a being of radiant compassion and a light for the world. This process of becoming never ends and along the way it will appear that you will “fall”. This idea of “fall” is an important concept that is also present in many cultures. It is the idea that some separation happens between you and The Way. Explanations to why this happens and what to do are culturally imbued could fill volumes.

There are four fundamental features to finding your way back from the fall: 1) if you have not experienced some aspect of the ultimate relationship then you don't have a good road map for finding your way back, 2) the more ultimate relationship experiences you have the more you notice that the “falls” are both similar and different each time, 3) the more ultimate relationship experiences the more you have to draw upon to find your way back, and 4) support from compassionate others can greatly help you find your way back.

Making the Jump to “Light Speed”

Becoming a radiant being of compassion involves the movement from ignorance to knowing to practice and then to being. This is a sequence that is applied to every aspect of our essence – down to the very core of our being. Often it is a sequence that starts with a shift from ignorance at the most basic level of cognitive awareness. Sometimes this journey happens in ways that can touch into deeper levels that stir emotions and images.

Occasionally this process touches the soul in a way that is transformative and simultaneously conscious, meaning we are awake enough to witness the transformation happening.

The process of becoming a being of radiant compassion happens both gradually and in transformative jumps. The transformative jumps are often followed by periods of time where gradual changes need to occur as a way of processing, integrating, and utilizing what was revealed. Occasionally a transformative jump will take you to sitting at the feet of God – that jump to “light speed”.

These deeply sacred moments where our relationship with God is experienced are instances beyond description. They are a vision of the possible and the seemingly impossible. They burn into the soul and carve out the amnesia of our separation for the Divine. They offer a roadmap to becoming a radiant compassionate being that is undeniable.

Perhaps our culture seems more cynical than it has ever been toward the idea of a true mystic. There is the backlash of oppression, the stories of people wounded at the hands of false prophets, and there is a general lack of understanding about compassion and compassion readiness. But throughout history Western civilization has never been kind to the true mystic. Perhaps the true mystic is “called” when the culture truly needs the message to be spoken. The true mystic is that unique individual who has sat at God’s feet, has heard a message for his/her people and offers to all of us a glimpse of that experience. Can we move beyond our roadblocks enough to hear the message?