



Gathering In Kingston, WA –06/29/1997

By: Raj Christ Jesus -

QUESTION: Raj, the last couple of months have been really difficult for me at times. There's a feeling of frustration, of complete failure. I can't handle that any more. I know it's all about "falling apart," and I think I'm trying to keep myself up with spiritual teachings. But when I do that, then it all manifests in my body as insomnia, headaches, *et cetera*. Nothing is really fun.

The second part that I'm really frustrated with, is Guidance. I've been listening and asking questions for quite a few years. I have never heard much more than a yes or no, and a short explanation. And I'm at a point where I almost don't want to ask any more, because it's such a struggle to hear. So, I need help.

RAJ: Transformation is very often like what you are describing. The old is less and less meaningful. But you know what? When you haven't been in the habit of embracing what is new, *that* can seem more distressing than the "old" getting old. "Why can't it be like it's been?" is the inner plea.

Now, this transformation, this "graduation" from the old to the new, requires something from you. It requires that you not resist it—that is, if you want to experience it with grace. It means that, indeed, you must dare to let go into the "not knowing," let go into the emptiness, let go into the Void, as I've said many times.

You're really at the point of putting into practice all of the ideas that you have heard me express, because, you know, listening to Guidance, as you're doing right now, isn't really a matter of getting information. It's really a matter of helping you move to a point where you will willingly let go into the Void so that you might have the experience of the influx of enlightenment. It may well be inner guidance. It may well be realization. It may well be the experience of you becoming fuller of who You are and finding that who you are has new definition. But, you will never be responsible for *creating* the new you.

You will not get to choose who you are going to be. You will not be able to choose who it is you are becoming. You know why? Because who You are was eternally set in place by God. So, the only thing that can be happening here is that you are having the opportunity to experience a clearer perception of who You have always been. It is going to seem new to you because you've had a dedication to who you thought you were for all

these years—mother, this, that, the other thing. But who are you when you aren't "mother"? Who are *you!*

So, let the Void be. Let it be, and abide with it. And stop fighting against it. Stop saying, "I shouldn't have to endure this," because the Void is the threshold of what is new. Why? *Because* it's empty of your old definitions of yourself. You see? It's because it's empty of who you were so sure you thought you were that who You really are can infill that emptiness, that empty space.

The first time you're really faced with this, it seems scary—therefore difficult. And therefore it seems reasonable to define it as something "going wrong." But, I am encouraging you to let yourself be fully in this emptiness with willingness, not resistance, because when the inspiration fills it, you will have confirmation of the truth of what I'm saying.

The next time it happens, it won't be as scary. You'll say, "Oh, I recognize this. This is my friend"—this experience, this Void. And with less resistance, you will move through it more quickly. But the first time, *all* of you would rather avoid it. Even those of you who have felt that you were "explorers" will avoid it, because in the past you've always explored with intent and purpose. You *picked* what you were going to explore. You were in charge of the exploration process.

This is very different, because you're not in charge. And you can't make the Phoenix rise out of the ashes. In effect, you have to let the fire *burn*. Which means that literally you have to let the light of Love permeate you, which It can only do when you are not in a willful state of mind. And as the light of Love fills you—the *Father's* Love fills you—who You are becomes more clearly illuminated. It will seem to you that you've made a progressive step, and you will be glad. But you've got to not fight the fact that you're at a threshold which you weren't responsible for arriving at, and say "uncle"!

Say, "Okay, God. I'm going to dare to be irresponsible and not be in charge of my forward movement. I'm going to dare to allow myself to abide in the Void, in the emptiness, the not knowing who I am, what I should be doing, what my purpose is, and I am going to let you fill this Void *in your own sweet time*." And that last part is the *key* thing, because if that part is hard for you to say, it tells you to what degree you still want to be in charge.

God's time is *now!* And when you say, "in your own sweet time, I am willing to let it come forth"—meaning even if it took a thousand years—that is when your permission becomes absolute, without willfulness present.

It's the assertion of authority that has always kept all of you blocked from what the Father's Will for you is, and therefore your experience of who You are as a divinely awakened being—as the Christ.

So, here you are, at a place where the only thing you can really do that will mean anything is to say, "uncle." What *is* that willingness to say "uncle"? It is the willingness to make commitment to that which you haven't created. You could say that it's the

willingness to make commitment to your spiritual path. Except, it's a path you can't know about ahead of time.

So many people say, "I'm on my spiritual path, and I've made commitment to it. I've made commitment to *A Course in Miracles*. I've made commitment to this particular truth. I've made commitment to this particular philosophy, *and I practice it with devotion*. But your spiritual path is the way you get back Home, the way you become sane again. So, when you say, "thy will be done," which is another way of saying, "uncle"—a little more palatable way . . . so you'd better say, "uncle" instead of "thy will be done" because it puts the emphasis where it needs to be, which is on your not being in charge at all—you will find the infilling occurring. And the more you practice making that commitment on an ongoing basis, the more you will find the infilling occurring constantly.

What do you think Paul is doing at this very instant? When he sat down, he said to himself, "Thy will, not mine be done." You see? "I allow only for that which expresses the Christ consciousness, and only that which is in harmony with the purpose of Being—the Father's Will." You see? And so, the infilling occurs. The infilling is spontaneous. But *everyone* needs to take that step, instead of letting Paul do it for you, so that you are doing it *and* Paul is doing it.

There is that investment of commitment to being in the not-knowing place, so that the more of Reality that exists, and the more of your divinity that exists, can infill you, register with you, and redefine you to yourself. But you have to be willing to be in that scary place called the Void, *where you don't know any more*." That's what's bugging you. You're in this place where you don't know any more, and it feels like hell—only because you don't know what Heaven feels like!

What I mean is, that knowing who you are is hell. *Having* concepts about who you are and trying to live up to them is hell. *Not* knowing who you are, being in the Void, as Paul is doing right now, is *not* hell. It is Heaven . . . once you have allowed yourself to be there and experience the infilling of the Father's Will that occurs—and the peace, the absolute absence of fear, and the clarity and the inspiration that literally constitutes your conscious awareness of things. And then you find out that being in the not-knowing place *is* Heaven, the very thing that at the moment feels like hell to you.

I'm saying, don't try to get out of it. Let yourself be in it, because it's the one place where the clearer experience of Reality can register with you. So, stop fighting it.

You know, I've also likened the not-knowing place to a vestibule, or an in-between place—like in between two train cars, where you're not in one or the other. Or a turntable in old train yards, where the engine would come up onto the turntable and stop, and then the turntable would turn, align itself with a new track, and the engine would take off. But while the turntable was turning, the engine was directionless, was incapable of movement with any direction. You see?

Value this in-between place. This in-between place really is what the *Course* refers to as “the little gap” that you slip through. But you won’t slip through it if you keep dancing *around* it and doing your damndest not to slip into it. You see? So, I’m telling you, this is not a place or an experience to avoid. It’s one to value. It is one that you have been conditioned to steer clear of, and so you have to overrule or override that conditioning. And, it’s worth it!

I promise you that five years from now, you will tell me that this wasn’t half as bad as you expected it to be, and it didn’t last nearly as long as you thought it would, and it wasn’t such a big deal after all. And it certainly wasn’t the end. So, I cannot relieve you of this experience you’re having. And I would be doing you no favor to try to help you avoid it. Just . . . say . . . “uncle”!

Put it on your refrigerator: “Just say ‘uncle’!” Give up! Give up trying to know who you are, where you’re going, what your function is, and be still and let the silence be filled.

If you have a short glass, and you have a stack of twelve or thirteen silver dollars in it, and you set it into your kitchen sink and fill the sink up with water above the level of the glass, the whole interior of the glass is *not* filled with water, because some of the space is filled by the silver dollars.

Well, let us say that the silver dollars are like your definitions of yourself—all of your confidences about who you are and how to behave and what’s right and what’s wrong, and so on and so forth. Let’s say that the water is the presence of God. It is It’s function to fill the glass, and It’s willing to do it, but It can’t force the silver dollars out, because you have the right to fill it with silver dollars if you want. And then you arrive at a point where suddenly silver dollars are not very meaningful to you, and so you stop valuing them, even though it begins to make you feel empty. This is like beginning to reach into the water and take the silver dollars out.

Now, water always seeks its own level. The water *will* fill in the space as you take the silver dollars out. So, what I’m trying to point out is that as the things that have been meaningful to you have less value for you, and you can’t hold onto them, and they seem to disintegrate, know that there is an *inevitable* replacement of the space they took up! By what? By What is really meant to be filling that space, Which is the presence of God in you.

So, you used to be worth twelve silver dollars, and now you’re beginning to feel like you’re worth less and less and less. And, unbeknownst to you, as you *accept* that, and there are fewer and fewer silver dollars, there’s more and more of the presence of God, Which you will sooner or later become aware of, and feel a new sense of Purpose, . . . but not one that you chose. So, why not say, “Oh, I see what’s happening here. I’m going to stop fighting it, and I’m going to let it happen.” And instead of compulsively paying attention to how much less and less and less good you feel, how much less and less and

less sure of yourself you feel, let there be some curiosity to experience What's *replacing* them as they disappear, because That is inevitably and unalterably *going to* replace them.

It may not be fun, but it's only from the standpoint of your conditioned thinking that it isn't enjoyable. Like the Prodigal Son, the moment he turned his head toward home, his father came out . . . *ran* out to meet him. The water began to replace the silver dollars. The Prodigal Son says, "This is so humiliating, to have to come back home under these circumstances. This is not a very pleasant experience." You see? *No one likes to do it!* But the fact is that the lifestyle, the concepts, the behaviors, the attitudes that were being indulged in, weren't derived from your Source—from God—and they weren't really yours. And it was your birthright to be at Home. And so, no matter how it seems to *feel* to you on the way Home, don't give up the commitment to getting Home, because the moment there's a shred of commitment, a shred of interest, a shred of intent, the Father comes out to meet you—the new infills you. *But you've got to let the process happen!*

I'll tell you something else: *What* happens will not be as important as what you learn about "yielding to the process." Because what you learn about yielding into the not-knowing place is something that will stay with you for eternity. And to whatever degree you embrace it now and learn from it, I'm going to say, "it will color the rest of your experience." But it will color it with Love, and it will color it with Life, and it will color it with Meaning. It will color it beautifully. It will color it ultimately with pure Sanity!

Now, what I've said will be on a tape. And you will be able to listen to it over and over and over again. And every time you listen to it, at the bottom line all it will say is: Say "uncle." *Say "uncle"!*

Somewhere between now and your being totally Awake, the word "uncle" will change to "Father" . . . but let it be "uncle" right now.

QUESTION: Thank you.

RAJ: You are welcome.

QUESTION: First of all, I'd like to thank you, Paul, for being who you are. You came into my life about November, and I've been listening to the tapes ever since. And thank you for being Raj. It was so easy to relate to Raj, rather than Jesus at that point.

RAJ: It is still easier for Paul to relate to Raj than Jesus. And really, isn't the Christ the "presence of Mind"—the presence of God—because no other sense of self or "mind" is being introduced? You are familiar with the phrase, "presence of mind"—like having the presence of mind to deal with a situation appropriately. That's really what God is.

That's really what the Christ is. That's really what You are. And whether it's given the name "Jesus" or "Paul" or "Mary," or whoever, is not the relevant point.

So, I am glad you're not having trouble with the name, "Raj."

QUESTION: My question is emotional. My husband had a stroke about a year ago, and I'm finding it very difficult living with him. In November when I heard your tape. It changed everything around, and I had this whole new way to be with him. And it felt wonderful, that that's where I was supposed to be. And everything was okay. But now I'm at the feeling of sacrifice. Nothing's in our marriage together . . .

RAJ: I want you to not fail to leave today without taking one of those sets of tapes from the June 1st Gathering. Continue.

QUESTION: So, I'm at a place of confusion. I've put it out to him, and I feel really guilty about it . . .

RAJ: Put it out to whom?

QUESTION: To my husband. We have a really open relationship, and we share our feelings or our emotions . . .

RAJ: What is the most difficult aspect?

QUESTION: When I come home from work, there's no joy. There's no sharing. There's no giving coming from him—like I'm his caretaker. And we don't have a companionship or a relationship, outside of me providing food, home, shelter and support. He's very uncommunicative . . .

RAJ: By choice?

QUESTION: Yes, by choice. He was never a very talkative person to begin with. But since his stroke, he's less so. And so I'm really confused, because I feel like part of me is selling out, instead of asking . . . well, I have! I've asked him to leave. I'd help him find a place to live, other than in our home, but I'm confused about that. I feel guilty. It doesn't feel like me, because that's not the type of person I am. I'm a total caregiver. I work with special need kids. I've been care-giving all my life. But this is sort of like, "God, in my house, *too*?" "In my home, *too*?"

RAJ: The thing is that when you are caretaking for these other individuals, you're never really called upon to sacrifice your integrity. But you are being called upon to sacrifice your integrity, here. And that's why you're getting up on your hind legs, so to speak, and behaving in a way that's not characteristic of you. But it *is* characteristic of you! It's just that it has never been called into play before.

QUESTION: What does that mean?

RAJ: That means that no one has ever tried to take your self-respect away, and so you've never had to stand up for it. Now, someone is behaving in a way that requires you to have to sacrifice your self-respect, and you're unwilling to do it. But, because you've not had much practice at saying, "no," in this regard, it feels like a different "you" standing up. It feels uncharacteristic of you, and your ego is being able to take this situation and say, "You know, you don't really know whether this is one of those times that it's important to let go of your self-respect," or that "it's a situation which, if you go ahead and yield into it, you won't really be sacrificing your self-respect." You don't know for sure, so you don't have the clarity needed to stand firm. "You might be making a mistake if you refuse to sacrifice your self-respect. This might be one of those so-called instances where you really are meant to give and give and give and give and give and give and give and give and give, and not get." Do you see what I'm saying? So, that leaves you in a state of doubt.

What I'm telling you is, that your fundamental response which says, "This is not workable, it's inappropriate" *is* your self-respect emerging. It is your integrity being given voice. And this is not a situation where you are to cow-tow to and respect someone else more than yourself!

Now, I really mean what I'm saying. I really mean it for you, because you need to feel the fact that it's absolutely inappropriate for you to override your integrity, here. Love isn't a matter of being a doormat.

You're being called upon here to be the love that says, "No, I won't participate with you in a mutual behavior that requires either one of us to sacrifice our dignity and integrity." That's love! And then you have to let the chips fall where they may. If that means that he decides he has to leave, and that you are unreasonable, that's what it means. It doesn't mean you *are* unreasonable. It means that that's the conclusion he has come to, right or wrong. But don't you back down and say, "Okay. This one time, I'll sell my soul. I will stop being the clear presence of intelligence, and I'll suck up to you. I'll devote myself to you, in spite of what I know is right for me." You see?

QUESTION: Yes.

RAJ: Good. That is love, even though sweetly sucking up to him might *feel* much more *loving*. And I'm choosing my words on purpose.

Now, I'm not judging him. And I'm not saying he's bad. But, you know what? He needs an intelligent partner who has integrity. And I'm saying, "Be that partner." And if he doesn't like it, he can leave. You see?

QUESTION: Yes, I see. How do I get him to leave?

RAJ: Don't worry about that yet. Just go home *unconfused* today, and be there unconfused!

QUESTION: Thank you.

RAJ: You are welcome.

QUESTION: Thank you, Raj. I want to thank you for opening your house to us, and I'm pleased to meet you and Paul for the first time in person. I have a specific reason for coming today, and that is with regard to my health. I would like to get some advice from you.

I suffered burn-out, I suppose, about three years ago, and I've been experiencing a great amount of fatigue. And it seems to be localized in my heart chakra. That's where I feel a lot of pressure and fatigue, and I get heart palpitations. And I know that there's some mental blocks happening, which I would like some advice on. I've been listening to your tapes for about a year. Prior to burn-out, I took a course for about a year-and-a-half in hypnotherapy. So, I learned meditation and things like that.

I just wanted some guidance, because I feel that I still can't seem to get my stamina up. I've lost my vitality. And I'm wondering also about alternate forms of healing like homeopathy and acupuncture, and if any of those types of healing methods could aid me in getting my strength back.

RAJ: There is only one prescription that will resolve this problem, and that is love. If there is a "block" in the heart chakra, as you put it, it is because you are finding justifications for not loving. If you want to feel vitality, you are going to have to let vitality in. And I will tell you something—something I shared at the last Gathering—and that is that the way to let love in, is to have an object of your affection, to have something to which you are willing to extend love.

It doesn't matter whether it's a friend—a human being, let us say—or a piece of furniture, or a tree, or a leaf, or an insect. But you've got to find something that you are

willing to be involved with feelingly. If you've cleaned up the kitchen and it sparkles, appreciate it. Stop a moment to enjoy how beautiful it looks. You see? So, it is not a complicated thing to have an object of your affection, to have something toward which you are able to feel warmly, lovingly, *et cetera*. And so, the way you deal with the blocks to love is not to get rid of them, but to, instead, actually find the opportunities that exist to actually extend love, to actually care in a way that you can feel.

A chakra doesn't actually have any moving parts that can become frozen and blocked. So, you don't have a blocked chakra—a damaged or malfunctioning chakra. But you have, let us say, an energy point which you are not inviting energy through. And so, the answer is to make the invitation. And you make the invitation by having some place for the love that is going to come through, to go to. You see?

Now, what you're going to find is that physically speaking in that area of your body, you're going to find things feeling regenerated. You are going to feel vital. Not weak or incapacitated. I know that it can sound trite to say the answer is love. But it's the truth. More than that the answer is love, it is important to know *how* to love. And you love by having an object of your affection—something toward which you can extend appreciation, caring. You see? This is the answer. Don't make it any more complicated than that.

Do you have a “yes, but . . .”?

QUESTION: Well, I still feel frustrated from what you're saying, because I do feel like I love a lot of things. So, I just find it frustrating. I know that I think I have fears that probably block this flowing of love. So, I suppose I should focus less on the fears and more on the love.

RAJ: Yes . . . and being frustrated takes time. It takes up your time. And whatever time you are giving to feeling frustrated is time that you are not engaged in being the presence of Love, which is your Function.

What I'm trying to say is that being frustrated is unproductive, and you can just stop doing it! Most people don't realize they can just stop engaging their mind in that way. And the best way to stop is to do something else! And the something else to do is find something to appreciate.

“Well, I appreciate a lot of things,” you said. Well, it isn't a contest, where when you love a certain number of things, you'll get your healing, or there will be a benefit. Because loving, because “having an object of your affection” is “productive,” and engaging in frustration is unproductive, then why not do what is productive, what has meaning? You see?

So, maybe you are loving a lot of things. Well, then I encourage you to embrace even more things, because it is a *pleasure* to be engaged in appreciation. It *feels* good to be engaged in appreciation. Frustration begets more frustration, because it's not an

extension. It's a closing down that feels bad and causes further closing down, which feels worse, which causes . . . and on and on and on.

Your chakras and your body are ready to serve you in terms of your best interests. You do not have to overcome some destructive tendency of your chakras or your body. So this is not a battle. It's a matter of making a choice between two different ways of using your mind! You see? One of the ways will open you up to experiencing your body as healthier, and one will contribute to its feeling worse and worse and worse. I do not encourage you to get caught up in remedies, because the problem isn't in your body and it's not in your chakra.

QUESTION: Okay.

RAJ: And then I want you to watch. There's a certain amount of satisfaction the ego gets out of being frustrated. There's a little self-righteousness in frustration. And so, there may be times when you will say, "Oh, I really don't want to let go of being frustrated at the moment. It feels good to be pissed off!" You see?

QUESTION: Uh-huh.

RAJ: You still can make another choice. You don't have to be committed to that. So, just remember, engaging or indulging in frustration is unproductive. It never has accomplished a thing.

That's the end of the answer.

QUESTION: Thank you, Raj.

RAJ: You are welcome.

QUESTION: Hi, Raj.

RAJ: Good afternoon.

QUESTION: I want to thank you, too. I gave up being a grandmother. It feels real good.

RAJ: You look terrific.

QUESTION: I had a two-part question, but the first one has been pretty well taken care of today. However, this one is kind of bothering me a little. My young

brother has been diagnosed with lung cancer, and it was just a couple of months ago. However, he has decided that he's going to die. And knowing what I know has been very difficult, because he doesn't want to hear anything from anybody because he has made a definite decision regarding this.

I guess I want to know if it's appropriate for me to . . .

RAJ: You want to know if there is any way you can inflict your good on him!

QUESTION: Yes. That came to the surface also.

RAJ: No, there isn't.

QUESTION: There isn't. Okay. Just let him go.

RAJ: When did you ever have hold of him?

QUESTION: (Laughing) Okay. I got it.

RAJ: Does that mean you can't love him? Does that mean that you, within yourself, can't be consciously aware of the truth about him, and that he is suffering from a misperception or misunderstanding, and that's all? No, it doesn't mean that you can't do that. But, be sure that you don't sit there being aware of what is true about him as a means of mentally coercing his mind into a realization of it!

I know the total divine truth, the total infinite divine Reality of You. But I can't make you embrace It. It is not my task to make you embrace It. And likewise it's not your task to make anyone else embrace whatever wonderful clarity you are experiencing. And so, if you neglect to attempt to change their mind, there is no cause for guilt, because you're actually being intelligent not to try to do something you can't do. You see?

QUESTION: Yes. That's exactly what I was looking for. Thank you.

RAJ: Does anyone else have difficulty with what I've just said, or have a question around that issue?

QUESTION: Well, I think it's sort of around this issue. I just found out that a young friend of ours is using heroin. And my first inclination is to go and speak with him about it, having had a brother who, for six years, was a heroin addict. And I just wonder if you feel that that's an appropriate thing for me to do.

RAJ: It is appropriate for you to open your mouth and extend your love actively in a verbal way until he indicates that he doesn't want to hear any more of it, which is the case here [with the last questioner].

QUESTION: Okay.

RAJ: Many of you might say, "Well, maybe if I really did speak up, things would change." Well, things won't change as a result of your speaking up, unless your "speaking up" has been impelled by the Father.

If you're speaking up because in your spiritual background or metaphysical training, you have learned and now believe that your personally knowing the truth can make you free, or make someone else free, then you would be inclined to speak up on the basis of a metaphysical principle. You see? Which has nothing to do with Knowing, at the deepest part of your being, what is utterly appropriate in that moment—when what's appropriate in that moment might be absolute silence!

I do not speak to Paul unless Paul speaks to me. Do you know what one of the wonderful benefits of that is? It is that Paul knows that if he wants to come Home, *he* has to take the steps. And do you know what's wonderful for me, is that since he doesn't think I can do it for him, he doesn't lay the responsibility on me. Therefore, our relationship is very clear, and he is not disempowered, and I am not given adoration because of what he thinks I can do for him. And so there's a very real, grounded love in this relationship that he and I have. That's what you want with these people. That's what you want with anyone in your lives who you wish you could do something for.

If you want to do something for them, listen for what is appropriate. And then do what you have deeply felt is appropriate. Even if it's saying nothing. You see? Anything else confuses the issue, and everything gets muddled in projected responsibilities on everything else "out-there," and no vital, real connection occurs, because everyone's playing into expectations.

Gurus play into the expectations of their students. And then students respond to the expectations of their gurus. And they all end up serving concepts and not Truth—and a loss of individual integrity.

The Prodigal Son did not start for home until he got sick and tired of the pig slop! And the father did *not* go out after him while he was in the pig slop to try to change his mind. That's love. It keeps things clear.

When Paul gets Home, he will not be able to blame anyone else for his being someplace he's not sure he wants to be.

QUESTION: Hi, Raj. I have a follow-up question, and that is that as one lets the water in and replaces the silver dollars—that example that you were using—well,

what happens sometimes is that I feel invisible. I mean, where other people expect to see silver dollars, there's the absence of that. And so, I'm suffering with feeling unrecognized sometimes. And what I trust will come is that the infilling will just have me recognize them, and it won't be an issue for me. But in the interim, some of my suffering has been that I just feel like people don't see me. So, I just wanted to ask about that.

RAJ: This is a “suffer it to be so now.” This is something you will have to put up with.

When you are looking through a set of perceptions, you are looking through a sieve, and Reality can only get to you through the design of that sieve. And, as a result, there is much of Reality that could say, “My god, I feel invisible because she doesn't recognize me.” All It can do, though, is continue to gloriously be what It is until you let a new pattern emerge, or let less pattern interfere. And that's all *you* can do.

Now, that can make you feel friendless. But, you know what? Although it might seem that there are not a whole lot of awakened, enlightened beings on this planet, you will really never be able to get to a point where you are invisible to everyone. And as you grow, and seem to grow beyond the patterns of the sieves that others are using, you will always find that there is somebody there ahead of you, who will recognize you, and with whom you can enjoy camaraderie, until the others arrive at their point of transformation. You see?

So, instead of looking at what you're losing, be curious for what seems to be in this Void that you are not yet recognizing. For Paul, his whole world, you might say, in terms of what was important to him, was the Christian Science Church, and all of its structure, all of its functions, and so on. The second big thing for him was his job. This was just prior to my coming along.

Well, he lost his job, and by virtue of my coming along, he became invisible to Christian Scientists. In other words, he became invisible to those he felt his validation would come from. His scope of vision had not taken in much more than that and, as he came to realize, there were more people in the world who didn't care whether he fit into the Christian Science Church than there were in the Christian Science Church who *did* care. You see?

More than that, there were people who were interested in the Truth, whether it came through a certain sieve called the teachings of Christian Science or not. And so, where it seemed to him as though his life had suddenly become literally empty, he became acquainted with so much more of the world than he had been embracing before, *and* what you might call a “job” that he would never have conceived of, and a way of being alive—of participating or engaging in life—that was far different.

Now, you can see that [about him]. I can see that about you. So, don't worry about who you're invisible to. Be curious about those to whom, I guarantee you, you *are* visible.

QUESTION: Thank you.

RAJ: You are welcome. Just because friends are friends doesn't mean you have the right to force them to keep up with you, or to see things the way you do. If they're really friends, let them have whatever distance they feel they need, and you will meet again.

QUESTION: Thank you.

RAJ: You are welcome.

QUESTION: Hi, Raj.

RAJ: Good afternoon.

QUESTION: I was listening to the last question, and it really struck me on a personal level, because before I sold my house, I had lived there for about nine years and I developed relationships with people who I thought were my friends. But, as the time drew nearer to leave that area, I experienced a very odd sensation of not having any friends. The people who I thought I could count on were absent from my life. And whether this *actually* happened or not, I found that no matter where I turned, it felt very much like people were turning away. It felt very lonely.

For some strange reason, I felt compelled to think that I had to stay in that area. And so, when I moved, it was kicking and screaming, reluctantly going into this new territory.

Now I experience an inability to plan. I'm not a planner any more. I find that things are just falling into place. And the people who are coming into my life are there willingly. So, when she was talking about her experience with feeling that kind of rejection, on whatever level, when it's time for us to turn in a new direction, is that one of God's ways of providing us with that new focus? Are we being drawn away from what we've outgrown, and moved toward what we're supposed to be facing?

RAJ: Sometimes you get that kind of help, yes. But that was not the case here. You simply "evolved" into a new pattern—a less patterned pattern—which caused you not to

fit in the places where you had fit before. And others could not find the connection with you. Finding no connection, they felt no impulse to connect. It is that simple.

One might say, “Well, if that’s what’s going to happen if I allow transformation to occur . . . if I’m going to lose friends . . . then I don’t want transformation,” or, “I don’t want it *yet*.” Unfortunately, you’re never in charge of your transformation . . . or fortunately.

I’ll tell you something. When transformation occurs, you always become a little bit more real. You always become a little more grounded. And if your relationships have been based on unreality and ungroundedness, you’re not going to find those relationships functioning. It’s that simple.

Now, you could afford to be upset, you could justify being upset, if you *were* in charge of your transformation . . . although *that* doesn’t make sense. However, because the movement of your essential Being is what is responsible—the presence of God in you is responsible for your transformation—then to be upset with it is useless! To be frustrated by it is useless! And the only workable conclusion you can come to is to say, “uncle.” I can’t put it any other way.

In your more grounded state of being more real, more genuine, you *will* have the capacity to continue to relate to others. You will find yourself desiring to. But the others will not feel comfortable with someone who is more real, because your presence will uncover stuff that they don’t want to have uncovered. And so, yes, in a sense they will withdraw. They, as I said, will not feel the impulse to connect with you yet.

The time will come when they will. It might be a *long* time. But, you know what? The scales change. They rebalance as each one makes commitment to his or her own transformation and becomes more grounded. The result is that it becomes increasingly difficult for those who want to be ungrounded to remain ungrounded. And they find themselves at this place where what meant something, or had value to them, is no longer having value—the first stage of the experience of transformation where nothing seems to mean anything, which will propel them into the Void as well.

So, it is a favor that everyone does, when they choose for yielding to their own transformation. And if doing that means a temporary disconnection with those who had been friends, let it be that way. You know you haven’t rejected them. You know that wasn’t your intent. But the simple fact that you don’t really have a choice about going along with your transformation means that *that* better be your focus of attention, rather than what’s happened to everyone else.

Paul has friends all over the world. What I mean to say is that yielding into the Void and letting the infilling occur, opens you up to so much more of life than you were embracing before—in a more meaningful way, and with less fear—that if you look back, as Paul can, and think of those “friends” whom he still has no communication with, the loss of those friends is miniscule, is not as meaningful as the way he’s experiencing life

now and those with whom he *can* communicate. You see? Because there's been such expansion.

You gotta say "uncle," and go with it!

The way Existence—and "existence" can only really have a capital "E"—works, the way Being works, is beneficent. And so, you can dare to yield your control over to It. Allow loss of friends. Allow whatever happens in the process. Don't quibble if you don't have a sense of peace because things seem to be topsy-turvy. Because what's happening is—and I'm talking about when real transformation is occurring. I'm not talking about when someone's throwing a temper tantrum or acting spoiled, but when real transformation is occurring . . .

[At this point, the flow of words was lost and approximately ten minutes passed in silence while Paul struggled to recapture the continuity.]

RAJ: Paul lost the thought, the flow. And although I am not requiring that what I was saying continue, Paul has been, during the last ten minutes or so, having the conscious intent for the idea to be completed. He is experiencing a need to appear to be somewhat competent, but there ain't no such fella.

Now . . .

[More silence]

Paul is experiencing some self-consciousness. And yet, he's not committed to it. But he wishes that he *were* invisible.

In order for him to hear me at all at this point, considering the ego dynamics he has been going through, he has had to desire to be more in touch with his peace than to be in touch with saving face—to be in touch with me rather than in touch with his self-consciousness. Part of him still wants me to make him look good. And yet, what he is having to do is to value the Void more—that place where he, personally, egotistically, is totally incompetent—and to be incompetent without self-consciousness, to be incompetent without apology. That's called "being more real"—the kind of reality that others can't find a way to fit in with.

It is being a little bit difficult for Paul to let in what I'm saying, because what has happened here in the last ten minutes or so is *illustrating* what I was about to say [before he lost the flow], and he is being *the illustration*. And he is not sure, without knowing what it is that is being illustrated, whether he *wants* to be the illustration. Yet intelligence *is* being expressed. *You* are all understanding what is happening. Even a little humor has been expressed. And although some of you have felt uncomfortable *for* him, his letting himself into acknowledgment of his incompetence without apology has not made you uncomfortable, and *that's* an important point.

As one becomes more real, as one allows himself or herself to be genuinely present without a front, which will, indeed, always feel as though it's a state of incompetence as far as the ego is concerned, it never makes anyone feel uncomfortable. It may make some not know how to fit in with you, and as a result you may feel like you have become invisible, but that is not a factor that should be getting your attention.

I'll tell you something: As Paul has sat here, intent upon getting beyond self-consciousness, his peace has returned almost completely. His feeling of stability that he has been enjoying all this afternoon is returning. And the *interruption* of the flow of love has come to an end, even though it may be coming out haltingly. But this is okay. He knows I was just about to say something, which he blocked when he lost the flow.

Genuineness and realness, which can emerge into one's awareness when he allows himself to be in the Void, constitutes humility. And humility and innocence are inseparable. This is important. Humility and innocence are inseparable.

The reason you must allow the apparent frustrations, the apparent loss of friends or associates, temporarily, as you yield to transformation is because in yielding to it, humility replaces arrogance that had once been there. Innocence becomes illuminated where you are, and that is, for lack of better words, "cleansing."

Everyone is blessed. But most of all, you come into the conscious experience of utter safety and invulnerability. As the Prodigal comes home through "the wasteland of the Void," not giving reverence to guilt and humiliation, the Father comes forth, the infilling begins to occur. And part of the infilling is the experiential assurance which you receive of your utter innocence.

So, don't quibble about the apparent dynamics that attend your yielding to your transformations that might seem like losses. If you seem to be invisible, let it be that way.

I will tell you something: As you yield to the transformation that is occurring, rather than resisting it, you will find that you are being led by something. If transformation is happening, there is an intelligent "end" toward which the transformation is moving. And instead of looking at what you seem to be losing, if you will pay attention for That which is leading the transformation forward, you will feel loved. You will feel comfort. And you will find yourself able to look at the things which your ego had called distressing with compassion and without judgment.

Does that answer your question?

QUESTION: Yes, it does. Thank you very much.

RAJ: You are welcome.

Paul, during the last fifteen minutes or so, has been the literal expression of what I have shared, and does not at the moment grasp the meaning of what I said. He will have the delightful opportunity, upon listening to it later, of seeing that more happened than he bargained for, and that a learning has occurred for everyone that could not have been better promoted than by Paul's being exactly what he was able to be.

I am making him a little bit uncomfortable. And to him it seems as though I am speaking nonsense at the moment. That is okay, and he is willing to let it be okay, even though the longer I speak, the more he feels as though I am making a fool out of him, since "nothing meaningful is happening at the moment." You see?

Now, what he doesn't realize is that the transformation is going on for *him*, and he is daring to stay with his eyes focused on Home from the not-knowing place. At the moment he is not comfortable. I mean by that that he is not at ease, even though it might appear and sound by the tone of his voice that he is as much at ease now as he was earlier in the afternoon.

What I'm pointing out is that letting yourself be in the Void, where there is no feeling of competence, whatsoever, and not resisting being there, allows infilling of love and clarity that you, yourself, will not be responsible for, and yet which you cannot be separate from. And whether you are feeling uncomfortable about it, like Paul has, or whether you are feeling uncomfortable about side-effects—loss of friends, this, that, and the other thing—you, if you will dare to stay there, will find the fullness of the transformation registering with you. And this is where Paul is at right now.

I will not prolong this for him. It has come time to end for the afternoon.

I love you all. And—Paul thinks my next words are nonsense again—if you have learned something in the last twenty minutes, I invite you to share what it was with Paul after we have finished. What seems nonsensical is that he cannot conceive that you have learned *anything* from the nonsense that has occurred. You see?

So, we will call it a day. I have enjoyed being with you all.