

## **Raj/ACIM Study Group – September 11, 2002**

*A Course In Miracles (reference pages)*  
Chapter 1 – THE MEANING OF MIRACLES  
Section – PRINCIPLES OF MIRACLES (Principle 47)  
And Section – REVELATION, TIME AND MIRACLES  
First Edition – p. 4 / Second Edition – p. 6

**RAJ:** Good evening.

**AUDIENCE:** Good evening.

**RAJ:** For the sake of those who are not familiar with the *Course*, I would ask someone who has been coming on Wednesday evenings if they would share the meaning of the word “miracles” as the *Course* uses it, because it is a rather specific use of the word. Is there anyone who would like to...

Okay.

**SEEKER:** A miracle is a shift in consciousness, a shift in the way you look at things.

**RAJ:** A sudden shift. Yes. It is a shift of awareness that happens, you might say, spontaneously. It happens when you are, I’m going to say, mentally undefended. It happens in moments when you are not sure of what anything means, or you are not confident and you have let yourself into a neutral space. And when that happens, the penetration of clarity can occur and will occur, because that’s the nature of the way your mind works.

It is not your Birthright to be, I’m going to say, solidified into a clear-cut unequivocal definition of the meaning of life, or the meaning of anything in your experience, in terms that you have provided, because then you are bound to the definitions you have given. And the fact that everything you are experiencing is the Presence of God constantly in the Act of Creation, escapes your attention to the degree that you are absolutely confident that you know what everything means.

When there is a moment where your consciousness is free of your constant reinforcement of your definitions, the penetration of the Conscious Experience of the Movement of Creation that God Is Being has the opportunity to occur. When that happens, that is what the *Course* refers to as a miracle. When this sudden shift of perception occurs, you see everything differently. And there are two characteristics to it, to the experience.

One is that you experience in one form or another the Divinity, the fact that there is a Divinity to whatever is occupying your attention, whether it is your fellowman, or an animal, or nature, or the universe, so that whatever lesser definitions you were holding about your fellowman, or whatever your attention is on, is suddenly replaced by a clarity about it that you didn't have before.

The second thing, the second characteristic of this experience is that it becomes obvious to you that the Divinity of this person or thing is directly derived from God, and that therefore your experience of this thing is some aspect of the Experience of God.

Now you know, this sudden shift of perception may be very subtle. It may be you working with a client and suddenly experiencing a complete shift of awareness relative to this one that allows you to open up your mouth and say something utterly appropriate that isn't the least bit shocking, or other worldly, that touches this other one and promotes a shift in them, a release of something they had been binding themselves with.

Sometimes the experience is more, you might say, dramatic. But the word "miracle" as it's being used here is not to be construed to mean something, I'm going to say, something more special than being able to relate with your world with more gentleness, with more kindness, with more thoughtfulness, with more compassion, with more love. So let miracles be that simple, even though you are likely to find that in that simplicity, it will have a ripple out effect that far exceeds the current simplicity that you were expressing.

Okay. Let us continue from where we left off which was with Miracle Principal 47.

**READER:** [Miracle Principle #47] *The miracle is a learning device that lessens the need for time. It establishes an out-of-pattern time interval not under the usual laws of time. In this sense it is timeless.*

**RAJ:** Now we're not going to make anything out of the ordinary here relative to the term "out-of-pattern time interval." I will simply say that when a choice was made to give things definitions, meanings, that God is not intending in His Manifestation of those things, you move into an intellectual function of the mind that can only be experienced in a linear fashion. And anything that happens in a linear fashion involves the experience that you call time.

And it's sort of like being on a road that winds its way through the mountains that is relatively level where you can't see what's around the next bend. And so you must wait until you get around the bend to see

what's there, and that takes time. But, if you had the means of moving vertically, you could see around the next bend. You could see in the distance. And in the larger grasp, you would know what it would have taken a long time to know by progressing on the road.

An “out-of-pattern time interval” means that you simply step out of, or lift above, the linear track. In that raised or elevated position you may be able to see, that where you thought going in this direction would get you where you were wanting to go, it in fact will not, that you actually need to go east. And so the perspective that you are experiencing will save you time, time to learn what moving in a linear fashion would require time to learn.

Now, another way I'll put it is this. When you're absolutely sure of something, when you're absolutely sure that things are not going well, that everything is going down the tubes, and when you're absolutely sure that circumstances are such that there's no alternative to this track that things are on, you lock yourselves in to not seeing it any other way.

But, if you are willing to consciously stop and become still with a curiosity to see things differently, to see a way that you can't see at the moment, when you are willing even momentarily to consciously abandon your confidence in how terminal your experience is going to be, then there is a space into which clarity can penetrate. And that clarity, for lack of better words, moves you ahead [snap of the fingers] instantly into the realization of what to do to have a different experience without your having to go through a linear thinking process of reasoning to arrive at a different way of looking at it. And so [snap of the fingers] there is an instantaneous clarity that didn't take time. You stepped out of the time sense which is inherent in thinking processes.

That's it in a nutshell.

Let's continue on.

**READER:** [Miracle Principle #48] *The miracle is the only device at your immediate disposal for controlling time. Only revelation transcends it, having nothing to do with time at all.*

**RAJ:** It's an interesting choice of words, “controlling time.” The only thing it really allows you to control is the apparent inevitability of having to take time to learn. Because it literally puts you out of time, it controls time in the respect that it causes time to stop controlling you.

Okay.

**ANOTHER SEEKER:** May I ask a question?

**RAJ:** You may.

**SEEKER:** Could you... what's the difference between miracle and revelation?

**RAJ:** Ah. That's coming soon. [audience laughter]

**SEEKER:** Okay.

**READER:** [Miracle Principle #49] *The miracle makes no distinction among degrees of misperception. It is a device for perception-correction, effective quite apart from either the degree or the direction of the error. This is its true indiscriminateness.*

**RAJ:** Yes. A misperception is a misperception. It's the consequences of a misperception that seem to be consequential, big or little. But a misperception is just a misperception. And there is not a big misperception and a little misperception, any more than the life expressed in a gnat is any less life than the life expressed in an elephant. You see what I'm saying? There are not degrees of life. It is whole. It is fully life, whether it's a flea or an elephant that you're talking about.

A misperception is simply a misperception, and a miracle is simply a correction of it. Because misperceptions have no degrees of size, we will say, then it doesn't take a bigger miracle to correct one misperception than it takes to correct another. And this is very important. It's important to understand, because if you understand it, you will realize how beneficial it is to do nothing more than to stop in your tracks when you're dead sure that everything is going wrong and you'd better brace yourself for it, and express a little bit of, I'm going to say, innocent curiosity. And by that I mean curiosity that isn't colored by your confidence that everything is actually going to collapse.

With that little bit of willingness, it allows the little bit of clarity [snap of the fingers] that spontaneously corrects the misperception which has no size. You see? So the problem, or truly the *consequences* to the problem you perceive are not any more difficult to correct by insider clarification than another which you would deem to be a little problem. So it's very important to understand this because it will give you a sense of the ease with which the problem can be solved. Because the solving of the problem will come with the correction of a misperception and corrections of misperception are utterly simple.

Okay, let's continue. I know many of you thought we would never get to Miracle Principle Number 50, but we have.

**READER:** [Miracle Principle #50] *The miracle compares what you have made with creation, accepting what is in accord with it as true, and rejecting what is out of accord as false.*

**RAJ:** For those of you who aren't familiar with the language, or the use of language, in the *Course*, this says:

**RAJ READING:** *The miracle compares what you have made...*

**RAJ:** What *you* have made, meaning the definitions that you have given to everything that you're absolutely sure of and which you would stake your life on, as opposed to What It Is Actually as God Is *Being* It right now, which is Creation. So it compares what you, we will say, what you have *made-up* in your own mind, it compares what you have made-up with What Creation Actually Is, accepting what is in accord with it as True. Because you don't misperceive everything totally, and so some of what you experience is a true apprehension of What It Really Is. So it compares this [snap of the fingers] sudden shift of awareness, compares what is in accord with Creation as True and rejecting what is out of accord as false. And mind you this happens within you as an experience, not really as an intellectual process.

You experience a new way of looking at it in which you just suddenly see that the way you had been interpreting it was false, and because it's obviously false to you at an experiential level within you, you discard it, because it's obviously not useful to you anymore. So you see, you can instantaneously experience... you can have an instantaneous experience that suddenly puts you in a new place without there having been any process to it. And that's the nature of a miracle.

Now once again I will share with you that a shift of perception always has an effect. Not just on the way you're looking at things, but it has an effect on the way you behave in the world. It has an effect on the way you behave toward your Brother. And whether you put into words the clarification that has happened in you, that clarification, that truer perception of your Brother, or of your world, is felt. And it truly instigates, or gives impetus to, change from your world. Some of the changes might be termed "miraculous," like an instantaneous healing of a disease, or an instantaneous harmonizing of a relationship without having to go through psychological processes called therapy.

There may be effects which others would call miraculous, but those aren't the miracle. The miracle is you having allowed, one way or another, a moment of defenselessness within yourself, a moment where you weren't reinforcing your confidences in your definitions about everything, so that

there was a space where What's Really Going On could register with you. That's the meaning of the word "miracle" as it's used in the *Course*. That is the miracle.

And that is utterly simple, isn't it? You don't have to go to college and get a degree to arrive at this. You don't have to effort at all. In fact, the miracle happens in the absence of personal effort. It happens in... it happens in a moment of humility. It happens in a moment of peace. It happens in a moment of effortlessness. It happens in a moment when you are not putting effort forth. That's how simple it. And I say this so that you might recognize the extreme value of moments in which you have abandoned willfulness.

Before we leave this list of the Miracle Principles, does anyone have any comments or questions, besides Michael? [audience laughter]

Michael.

**SEEKER:** I was listening to a September 15<sup>th</sup> CD of these meetings, and there was one of the numbered articles here that talked about confusion of levels of perception. No. Confusion of levels, it talked about. And you said that there was no reason to go into that at that time. And the interesting thing about it was that in order to... say for instance, we live in the third dimension, and...

**RAJ:** Continue.

**SEEKER:** Okay. We're living in a three dimensional frame of reference, and there's over top of this there's a fourth dimensional frame of reference. And so I got the impression what when it talked about a confusion of levels, is that we're mistaking a fourth dimensional experience for a three dimensional experience, and vice versa. And so, I don't know which article it was, but this... I have... my question is about this confusion of levels. And if you could at this time explain to us what it meant by confusion of levels.

**RAJ:** Well, it still is not time to discuss it.

**SEEKER:** But you'll let me know when it's time...

**RAJ:** But don't worry. We will discuss it.

**SEEKER:** ...so I can be here?

**RAJ:** Yes.

**SEEKER:** Okay. Thank you.

**RAJ:** I will tell you that you're not far off track but we simply won't go into it further at this time.

Any other...

**ANOTHER SEEKER:** You wanted me to have the microphone? [couldn't hear voice replying in the audience] Okay. Where are we? Okay.

**READER:** *Revelation, Time and Miracles*

**RAJ:** Section II.

**SEEKER:** Section II. And do I start at revelation?

**RAJ:** Indeed. Yes.

**SEEKER:** Okay.

**READER:** *Revelation induces complete but temporary suspension of doubt and fear. It reflects the original form of communication between God and His creations, involving the extremely personal sense of creation sometimes sought in physical relationships. Physical closeness cannot achieve it. Miracles, however, are genuinely interpersonal, and result in true closeness to others. Revelation unites you directly with God.*

**RAJ:** I'm going to interrupt you here.

**SEEKER:** Okay.

**RAJ:** You asked, Michael, what the difference was between miracles and revelation. Revelation unites you directly with God, and miracles unite you directly with your Brother. And I would add that they connect you directly with your world as well, because miracles are the experience you have of being relieved of a misperception of your Brother that causes you to behave toward him in a way that is inconsistent with the behavior you would have toward a Son or Daughter of God. A miracle causes you, as I said earlier, to recognize the Divinity of your Brother. In other words, he's not the bastard you thought he was, or he's not the one who cheated you out of something. You see him, you experience in an undeniable fashion his Divinity. And as I've also pointed out, when that clarity is uncovered in your mind, there is a simultaneous clarity that this is true of you as well, and you see your Innocence and you see your Divinity.

Now, you suddenly find yourself considering this person defenselessly. And when you are relating to someone defenselessly, you are experiencing the true meaning of intimacy. This is very important. It's the same with God. Revelations connect you with God, because you are not defended against the Experience of God. You are in a state of humility in order to have the experience, to have revelation. And, it is, for lack of better words, a very intimate experience, absolutely intimate, because there's nothing separating you. You are holding no definitions. You're holding no personal

right to have your own take on everything. And in the absence of the dissonance that having a different point of view introduces, you find yourself inseparably one with God, even though you find yourself yielding to and cooperating with Him.

And that's the kind of intimacy that everyone does look for in their relationship with their fellow man or fellow woman. They look for that undefended intimacy that occurs when each of them yield to each other. See? Most everyone literally gets screwed up when they try to either get or give something to another in the expression of intimate lovemaking, when what they're after is to be found in yielding to each other. Another very important point. And in truly yielding to each other, instead of trying to give or get, it is a taste of Heaven, because it is a taste of Reality, and it can be a threshold, or the threshold of a miracle.

And that's all I'll say about that at the moment.

Continue:

**SEEKER:** So let's see. We said:

**READER:** *Revelation unites you directly with God. Miracles unite you directly with your brother. Neither emanates from consciousness, but both are experienced there.*

**RAJ:** Let's stop there.

In the New Age there is so much thought given and expression given to the idea that you create your world, that your consciousness is creative, and so on. Well let's be very clear. Your consciousness... your consciousness only seems to have the capacity to create a misperception of Reality. But it doesn't have the capacity to actually create anything. It can only create confusion by allowing you to come to a conclusion that is not true, and then allowing you to believe your untrue conclusion. Consciousness is not unreal, it just isn't the seat of creativity. It is like a field of awareness in which revelation is experienced, and where miracles are experienced as long as they are needed.

Continue.

**READER:** *Consciousness is the state that induces action, though it does not inspire it.*

**RAJ:** And I want you to stop there because this is very important. You will find as we continue through the *Course* that there is a sentence that everyone *loves* to use and doesn't have the slightest understanding of. And the statement is, "You need do nothing." Consciousness is the state that

induces what? Action! It's a small word in this sentence, and it isn't said in a way that gives it emphasis, but I want to take the opportunity here to point out that action is a necessary and appropriate and Divine element of Being.

And you know what? When you experience revelation or a miracle in which you see your Brother or your world more truly as it is in its Divine aspect, what did I say happens? Your behavior toward your world, or your Brother, changes. The way you *act* changes. It inspires new action.

Continue.

No, let her finish the next sentence.

**READER:** *You are free to believe what you choose, and what you do attests to what you believe.*

**RAJ:** There you go. You are free to believe what you choose. What *you* choose. And if you choose to create definitions that are at odds with the Meaning God is giving everything, then that is what you will believe and what you do will carry out your belief. So you're free to believe what you choose. You're also free to believe what you haven't chosen. In other words, you are free to believe what is revealed to you when you have dared to be inquisitive to know of God, "What is the Truth here? What is really going on here? Who is this Brother that, at the moment, I can't help but define as a real pain in the ass?" You see?

And then if you believe what is revealed to you, what you do will attest to that. So either you're going to act on the basis of what *you* have made, what you have made-up, about what the world is, or you will do what attests to your willing allegiance to the Truth that has been revealed to you, because you were curious enough to look beyond your best definitions.

Okay. Yes, Michael.

**PREVIOUS SEEKER:** Previously we talked about involvement, and I was curious as to how involvement fits in here. Do miracles... is involvement the field in which miracles take place, or do miracles induce involvement with your Brother or Sister, or are both true, are both possibilities?

**RAJ:** Please ask the question again.

**SEEKER:** Okay. We had previously talked about involvement and how it's necessary and important to become involved with one another. And I was curious. You had mentioned consciousness as a field where action takes place. And I was curious is... in other words, when we become involved with others, you know, through saying, "I want to be involved with others," does

that set the field where miracles can take place? Or do miracles induce spontaneous desire to become involved? Or are both possibilities?

**RAJ:** Both are possibilities. Miracles, the shift of perception that causes you to see your Brother differently, causes you to be willing to be involved because you see their True Nature. And their True Nature is one of Innocence and Lovableness and Beauty and Integrity, and so on. And when you see that, you are attracted toward it and you can't help but be involved.

On the other hand, if you haven't had that insight and you nevertheless desire to be involved with your Brother, the involvement... well I am going to put it this way. The involvement will uncover whatever subtle resistances you have to being in relationship with them. It will cover up your idiosyncratic concepts about what a relationship ought to be, for example. And your partner's unwillingness to fit into the definitions you have, will uncover a call for a new point of view. And either you will become curious as to What The Truth Is here in this relationship, in spite of the fact that it's not matching up with your definition of what a relationship ought to be. That will set the stage for [snap of fingers] the miracle to occur, the sudden shift of perception to occur. And then, of course, once that occurs involvement shifts onto a new basis. You understand?

**SEEKER:** Yes.

**RAJ:** Okay.

**READER:** *Revelation is intensely personal and cannot be meaningfully translated.*

**RAJ:** And I am going to interrupt you.

Usually the word "personal" refers to one's ego, one's personality. Revelation is intensely personal. It would be better understood as intensely intimate. You might even say intensely private.

Continue.

**READER:** *That is why any attempt to describe it in words is impossible. Revelation induces only experience. Miracles, on the other hand, induce action. They are more useful now because of their interpersonal nature. In this phase of learning, working miracles is important because freedom from fear cannot be thrust upon you. Revelation is literally unspeakable because it is an experience of unspeakable love.*

**RAJ:** That last sentence is absolutely true, and cannot be explained.

Working miracles is important because freedom from fear cannot be thrust upon you. You cling to fear. You cling to fear whether you've thought about

it or not, because you believe that fear keeps you safe from the devil. You believe that fear keeps you safe from your enemy. You believe that fear keeps you from taking a wrong step. You believe that fear is an essential part of your makeup. And you feel that if you did not have fear, you would behave foolishly and in all likelihood would end up being irresponsible.

You don't realize how much you value fear. You say, "I don't want to be afraid," but you would not leave your house without having it in your hip pocket. Because fear is what will keep you alert at the intersection. Fear is what will keep your eyes on the alert for someone driving carelessly. Fear is what will cause you to be sensible when you have a deadline to meet and you might be inclined to drive too fast. You value fear so incredibly that if you were to take a look at it, you would be shocked.

**ANOTHER SEEKER:** Raj.

**RAJ:** Just a moment.

So the release of fear cannot be thrust upon you. You must set it aside. You must dare to choose for your peace. And I encourage you always to do this kind of experiment when you are not under the gun, when you're not in a situation that does engender great fear, so that you might find that in your peace and in the absence of fear, you are *more* able to be intelligent, you are *more* capable of embracing a perspective that allows you to be utterly appropriate.

It is in the practice of setting fear aside and choosing for your peace that you begin to have experiences that prove to you that the practice and embodiment of fear is a total waste of time. But it is a waste of time that utterly blocks you from the simple expression and embodiment of intelligence that it is your Birthright to be experiencing, to be experiencing because it's your very Nature.

Continue.

**SEEKER:** Raj.

**RAJ:** Yes.

**SEEKER:** Is there such a thing as of value to be found in fear, fear reactions, to just simple everyday living? Is there something in that that can teach us?

**RAJ:** Was there something that?

**SEEKER:** Something in our reactions. Something about our fearful reactions that we experience that may have a value in... may have a teaching value for us?

[perhaps Raj was shaking his head “No” here] There’s no value at all.  
[laughing]

**RAJ:** It can only have one value. And that is ultimately to teach you that to practice and embody fear, blocks you absolutely from hearing God, blocks you absolutely from the experience of a miracle. That it is the exact opposite of what we were discussing last week about miracle-readiness.

Fear is a willful act. You think fear comes upon you. But you have determined what are fearful conditions before the occasion for fear arises. And when the definition of that which is fearful occurs, you then spontaneously and willfully bring fear into play. And when you’re being willful, there is no humility. There is no form of willfulness that has any effect other than covering up and hiding from you your humility and the blessing that your humility brings you.

**SEEKER:** I can say that I’m familiar with that experience

**RAJ:** Indeed.

**SEEKER:** And I don’t like it. I simply do not like it. And it’s... I’ve grown weary of it. I don’t want it around my psyche, my surroundings, myself at all.

**RAJ:** Well just think about it. The experience of fear is debilitating. It’s enervating. It will reduce you to you a heap, incapable of any form of action, intelligent or otherwise. And it is never reasonable. It may be reasonable according to the criteria you created about what is fearful. But ultimately it is *not* reasonable. And that is the reason that fear cannot be dealt with through reason.

If you are afraid of flying, people can talk ‘til they’re blue in the face explaining to you and reasoning why you don’t need to be afraid. But fear is unreasonable. And there is only one solution to it. You have to be willing to be abandon it. Now, you say, “Well, how can I abandon something I’m not creating? Fear comes upon me the closer I get to the plane.” And when you’re sitting in your seat gripping the arm rails, there’s no way you can be convinced that you are practicing and embodying fear. But, if someone points out to you right there while you’re sitting with white knuckles holding the arms of your seat in that plane that there’s something that you might be able to do to help reduce the fear, see, without trying to invalidate the fear, present an option.

That option being to meditate, to find some way to become still, to give your attention in a direction other than the fear that seems to be consuming you. And if you can find a little willingness to dishonor the fear enough to try to

become still, and you persist, because you don't want to be consumed by fear, and it's not your Birthright to be consumed by fear. And ultimately you know that the fear will deprive you of the freedom of flying, or of anything, and you choose, through whatever form of meditation, to become still, you will find the fear fading. And when the fear fades, you will see that it wasn't... it wasn't for your safety that you were experiencing it, that it did not have a valuable message for you, and that it wasn't utterly real as you had believed it to be. Because in the willingness to become still within yourself, this seemingly unavoidable real thing faded.

And that's the beginning of the undoing of fear. That's the beginning of the realization that it's what *you're* choosing to do with your mind that governs whether you're experiencing peace or fear.

Now, Peace, on the other hand, does not debilitate you, does not enervate you, does not reduce you to a heap incapable of any action of any sort. It rather is an experience of balance, and of inner integrity, and stability and security, and an enhanced capacity to act intelligently. It therefore has all the elements of that Which Is Real.

Does that answer your question?

**SEEKER:** Yes, it most certainly does. Thank you very much.

**RAJ:** You are welcome.

**PREVIOUS SEEKER:** So the flight or fight response which is said to be a basic biological response is a learned response?

**RAJ:** Absolutely.

**SEEKER:** Years ago I had a near death experience.

**RAJ:** Whether it was in the caveman days, if there were actually any caveman days... and now children, newborns do not have a built-in flight or fight response. And when you go to different cultures today, you will find that the flight or flight responses are different because of the conditioning, because of the education. It is absolutely learned.

**SEEKER:** Years ago I had a near death experience, and where I actually thought that I was going to die, and became curious when all hope was lost, I became curious as to what the transition would be like. And that's where my curiosity became fixed. And then through a simple twist of fate, or so it seemed at the time, I was snatched from the jaws of death. And what I found had happened is because I no longer feared death, or had set my fear of death aside, I became what felt to me like literally fearless. And it was such a feeling of relief, like a weight had been lifted off of me, and

everything in my life was joyful and beautiful and I was the happiest I'd ever been. And that lasted for about a week, and then just... it seemed like I drifted back into fear. Could I have done something to preserve that feeling, or was it just like a revelation that just comes and goes as it will?

**RAJ:** The experience you had was one you had no control over. And at the time you didn't realize the degree to which you are controlled by your conditioned responses, and so life itself presented you with circumstances that brought your conditioned responses back into play.

**SEEKER:** It was so subtle. I mean it was... why would... I mean I... no way in the world would I ever consciously choose to go back to a fear state. I mean it was such a... life was... was... it's unexplainable. I mean it was just a totally different way of being.

**RAJ:** Indeed.

**SEEKER:** And it gave me the recognition of how everyone is under this tremendous burden of fear. I mean it's crushing. And it's like being in a room with a strong smell, and after a while you don't even know that you're in the room with a strong smell.

**RAJ:** Indeed.

**SEEKER:** And so you don't even know you're being crushed until the weight's lifted off and you go, "Oh my God, how different it is!"

**RAJ:** Yes. But you had two realizations. One was what you described. How terribly burdened everyone is by fear. But you had another realization too, and that was that there's another experience available. A blissful experience that's available. A grounded blissful experience. And that the fear was illegitimate. That you had been boundless. Now why aren't you holding onto that awareness, rather than the burden that everyone is laboring under?

There's another factor here. You will never forget that experience. You will never forget the feel of it, even though you're not feeling it at the moment. Because you will never forget it, you have forever been changed, and you are not as available to be totally confused about fear again. You will forever be less confused. So you're in a new place and I encourage you to remember the experience frequently. It would be well for you to remind yourself of the experience and pause a moment to experience the memory of the feel of it, because that in itself will contribute to the precipitation of another influx of the experience. Invite it by not denying it. And stop denying it by remembering it.

**SEEKER:** Thank you.

**RAJ:** You're welcome.

Would you pass it to Chris?

**CHRIS:** Yeah, there's a question from someone online who wanted to ask it, so I'll just go ahead and ask the question here. He says, "My question is about the use of the term "in the end." And he was wondering what was the intention behind "in the end," like "in the end of what", or "as an end to the learning of the lesson at hand"? And so that was from the original dictation of the section that we're reading. He says that it said, "in the end miracles are more useful than revelation," rather than "miracles are more useful now."

**RAJ:** Another way of putting that is "ultimately," instead of "in the end." Or "for all practical purposes." But there is also an end to the dream. There's an end to the call for miracles. When there is an end on everyone's part to be able to creatively define what the world means without asking *God* for the Meaning of what it means, then you will come back into your Right Mind. You will awaken. You will have come Home, and there will be no further apparent process of coming back into your Right Mind.

Okay.

**READER:** *Awe should be reserved for revelation, to which it is perfectly and correctly applicable. It is not appropriate for miracles because a state of awe is worshipful, implying that one of a lesser order stands before his Creator.*

**RAJ:** Do you see what this means? Revelation is a Direct Experience of God, and there you are in the Presence of your Creator. And that is where awe is appropriate. And I will tell you that awe is spontaneous. [audience laughter] There is no thought one gives. It... awe is inevitable and spontaneous. Miracles, again, constitute a direct connectedness with your Brother as the Divine One That He Is, and consequently the awareness of the Divine One That You Are. And in that mutual awareness of one's Godness, I'm going to say, or Divinity, it constitutes an intimacy, an undefended closeness with your Brother who is not God. And although the experience is one of pure Love, it is not awesome.

You, when you have the experience for the first time, are likely to describe it as awesome, but I will tell you that you will not be experiencing awe. You will be experiencing Love clearly for the first time, which is an incredible experience, when for God knows how long you haven't been experiencing What Love Truly Is.

Okay, continue.

**READER:** *You are a perfect creation, and should experience awe only in the presence of the Creator of perfection. The miracle is therefore a sign of love among equals. Equals should not be in awe of one another because awe implies inequality.*

**RAJ:** I will tell you this. When the clarity about the Divinity of your Brother dawns in your thought, it's impossible to perceive any sense of inequality between you. That's why it's so easy to be defenseless with this Brother. And this is why your newly found ability to be defenseless with your Brother is transformational to your experience. It is the practice of defense that causes relationships to be tense and to proceed to inevitably deteriorate.

Continue.

**READER:** *It is therefore an inappropriate reaction to me.*

**RAJ:** Ahhh!

**RAJ READING:** *Equals should not be in awe of one another because awe implies inequality. It is therefore an inappropriate reaction to me.*

**RAJ:** Indeed. The me is the Christ.

I'm going to read the next sentence.

**RAJ READING:** *An elder brother is entitled to respect for his greater experience, and obedience for his greater wisdom. He is also entitled to love because he is a brother, and to devotion if he is devote. It is only my devotion that entitles me to yours.*

**RAJ:** I will share again that someone who spoke with me frequently had in her living room on a pedestal a bust of me. And I told her she needed to put a sign on the pedestal that said, "If you have not seen yourself in me, you haven't seen me."

This is so important. Because to whatever degree you make a difference between yourself and me, you distance yourself. You create a wall. You disallow for... well you disallow for yourself to feel my Love for you. Because if you're less than me, you're less worthy than me and you're less worthy of my Love. And by your definition of yourself being somehow different from me, you imprison yourself in a state of lack that isn't true about yourself. And you imprison yourself in a lack of ability to bond with me and to experience my Love for you.

And if you would let yourself experience it for just a moment, you would realize that you have to be, for lack of better words, sinless, and that therefore that must be the Truth about you, in spite of how you've defined

yourself. And by allowing this to happen by not insisting upon seeing a differentness about us, you open the door for change within yourself. You open the door for you to experience yourself as the Father Is Being You. To experience yourself as You Truly Are and always have been, even though your self-created definition of yourself has gotten your full allegiance for who knows how long.

So, this is what I would say. “If you are seeing a difference between Me and Thee, cut it out. It’s not true. I am not more special than you, which either means I am as un-special as you see yourself to be, or you are as special as I am. But if you’re as special as I am, then there’s no contrast. And there’s nothing special about either one of us, except that we are simply Brother and Sister, Brother and Brother, Sister and Brother, who are the immediate in the moment Expression of God, which isn’t special either, except that it is an Experience of Being that is unflawed, that has nothing extraneous to it, and therefore is utterly pure, *infinitely* utterly pure.”

And the experience of purity is awesome. Is awesome. And so the experience is blissful and the experience is available at every single moment and what I keep saying is that the only thing that keeps you from your experiencing it is the really shitty definitions that you’ve given yourself and made complete commitment to. And if you’re willing to let there be just a little chink in your definition, if there’s a willingness to just slightly doubt it, or even if there is the willingness to say, “Well, I am positive about what I believe about myself, but, God, if you can get through my confidence, I would like to hear. I would like to experience from you something about the Truth of me that would begin to dissolve my confidence in my definition.”

All you have to do is be willing to reach out and ask. You may not be willing to hear, right away, but if you continue to ask, the willingness to hear will increase. And it’s just that little willingness that constitutes the little chink in your defense, in your confidence, that lets the experience penetrate.

Okay.

**READER:** *There is nothing about me that you cannot attain. I have nothing that does not come from God.*

**RAJ:** I’m going to interrupt again. The use of the word “attain” there is good, but the reason you can attain it is because you already have it. The reason you can attain it is because no matter how poorly you define yourself, God never stops defining you on His Terms. And therefore what you... what you ultimately will experience as your Self is the Self that is present at this moment but you’re ignoring in favor of the lousy definition you’ve made commitment to about yourself. So you can attain it because

you already are it. It already is you. And so, the attainment isn't progressive.

It's not...

**PAUL:** This is me, Paul. Just a moment. This is me, Paul. Darwin's theory talks about evolution.

**RAJ:** It's not a process of...

**PAUL:** This is Raj.

**RAJ:** It's not a process of evolution where you're going from less to more, or primitive to ultimate. It's why "the journey" (in quotes) has been referred to as "a journey without distance," because what it amounts to is You, the only one You could ever possibly be, which is the Presence of God in Action, having experienced a mild form of insanity, coming back into his or her Right Mind. That's the journey without distance.

And the reason you can come back into your Right Mind is because you have a Right Mind that you abandoned in favor of some peculiar and interesting and stimulating definitions of things that made life somewhat scary for you, and therefore exciting and thrilling, as well as disturbing, because it wasn't as boring as blissful peace.

So, there is nothing about me that you cannot attain because you never lost it. You've just chosen to ignore it. That's important. Otherwise you will creatively envision a great distance that it probably will be impossible for you to surmount in order to attain what I have attained. Well that's crap.

Okay. Continue.

**READER:** *I have nothing that does not come from God. The difference between us now is that I have nothing else.*

**RAJ:** Ahhh. In other words, nothing extraneous, no embellishments. Your egos are all embellishments. Your personality is an embellishment draped around and frilled around the Christ that you are. And it is done with such interesting design and folderol and color and outline, and distracting busyness that even you have forgotten that it's a covering, and that it's extraneous and it's added. And the amazing thing is that you don't realize that the added frills are pure nonsense that you're treating as though it were real.

So unlike the Emperor who's strutting his new clothes, who's naked, you are...

**PAUL:** Just a moment. I'm sorry I lost it. It's me, Paul. I lost it.

**RAJ:** Well, the point is that you need to arrive at a point of being satisfied with the Essential You without all the frills added. Because the Essential You without the frills is the Ultimate You, the Christ, the immaculate Expression of God. And you must understand that that is What You Are at this very moment in what appears to be this living room, on these pieces of furniture and chairs and sofas, et cetera, and that we're not talking about pie in the sky after you die, as it's been said. And the miracle, the sudden shift of perception that would uncover to you the Christ, the Christs, that are right here is available to you right now. And because misperceptions have no degree of severity to them, or magnitude to them, the correction of the perception that's called for is also little.

And so what we're talking about is utterly easy in this moment. And the call is for you to accept that it's something utterly simple, and let yourself become simple, instead of complex. And yield into it, instead of trying to improve yourself, or refine your soul, or attain something that you are not yet. And as I've said, you don't have to go to college. You can allow yourself to have innocent moments on the freeway, in your bathroom, at your desk at work, while you're changing a diaper. You can allow yourself to be innocent of your confidences and curious to see beyond what you're currently seeing without any process, or ritual, or ceremony. This is an excellent point to stop for the evening.

Thank you.

**AUDIENCE:** Thank you.

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